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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1929

WITH THE GOVERNMENT REVIEW THEREON

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PRINTED AT THE GOVERNMENT PRESS
1931

University of Mysore

ANNUAL REPORT

MYSORE ARCHAEOLOGICAL
DEPARTMENT

FOR THE YEAR 1929

WITH THE GOVERNMENT ARCHAEOLOGICAL SURVEY



BANGALORE
PRINTED AT THE GOVERNMENT PRESS

1930

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NOTE.

The present volume commences a new series of the reports of the Mysore Archaeological Department in which an attempt has been made to incorporate some of the suggestions received from various scholars.

A brief summary of the work of the year is given in the administrative section with which the report begins. To the description of architectural monuments surveyed during the year and published in Part II have been added notices of ancient sites and fortresses studied in the course of the tours. Attempts will be made in the future reports to make more detailed studies of the great architectural and sculptural monuments with which the State abounds and to discuss problems connected with them. Numismatic studies which had been suspended by the department for many years have been revived in Part III and will be a feature of the new series. In Part IV it is arranged to publish information about new manuscripts discovered recently and also historical data gathered from official records and literary works. In the part on Epigraphy, in addition to the publication *in extenso* of more than one hundred inscriptions newly discovered during the year, a few improvements have been introduced. The readings of the lithic records are taken from the original stones themselves and verified in the office with the help of estampages which are preserved for reference. Translations are given for a number of the inscriptions and brief notes appended wherever necessary. Further, for inscriptions which are either epigraphically or historically of outstanding importance fuller editorial notes are given following the example of the *Epigraphia Indica*.

An important activity of the department during the summer of the year under report was excavation at Chandravalli, which has been highly productive of finds. The bulk of the matter to be published has so far outgrown expectations that the full note on the excavations would make a volume by itself. The introductory pages and notes on the trial excavations only are now published and it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds the preparation of which has already made considerable progress. Since the completion of the latter is expected to take a few more months and the publication of this report cannot be delayed any further, the portion which was ready is now issued as a supplement to this report; but it is separately paged so as to allow it to be bound up along with the further instalments into a separate volume.

An attempt has been made also to illustrate the report more fully and give it a more decent and attractive form, though financial considerations have not permitted us to follow fully the example of the Annual Reports of the Archæological Survey of India.

Since this is the first annual report to be published by me as Director of Archæology, I take this opportunity to express my heartfelt thanks to all those who helped and guided me during the period of my deputation at the London University, in the British Museum and in the various excavation camps in Egypt and South Europe. My special acknowledgments are due to my teachers Prof. Sir Flinders Petrie and Vice-Chancellor E. A. Gardner, of the London University and to Dr. L. D. Barnett and Mr. J. Allan of the British Museum. To Dr. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, who has inspired a new life into the Archæological Department, it is not possible to be sufficiently grateful.

M. H. KRISHNA,

*Director of Archæological Researches
in Mysore.*

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1844-55—Uni. 34-30-5, dated 16th November 1931.

Report on the Working of the Archæological Department.

Reviews the ——— for the year 1928-29.

READ—

Report on the working of the Archæological Department for the year 1928-29, received from the Registrar, Mysore University, with his letter No. 3413, dated 1st August 1931.

ORDER NO. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

Recorded.

2. The Report has been received very late. It is hoped that such delay will be avoided in future.

3. Arthasastra Visarada Vidyalankara Dr. R. Shama Sastri, B.A., Ph. D., (Cal.) who held the Directorship of the Department from 1922, went on leave from 5th October 1928, preparatory to retirement and finally retired from service on 6th February 1929, after a total service of about 29 years. Government record with pleasure their appreciation of the valuable service rendered by him in the field of Archæology.

4. Dr. M. H. Krishna, M.A., D. Litt. (Lond.), Professor of History, Maharaja's College, Mysore, was appointed Director on 6th February 1929, in addition to his own duties. There was no other change in the staff of the Department during the year.

5. The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. His Assistant toured in parts of the Tumkur District to collect inscriptions and make a survey of other antiquities. The Architectural Assistant and the Travelling Pandit surveyed ancient monuments and collected inscriptions and manuscripts in the Shimoga, Kadur, Hassan, Chitaldrug and Mysore Districts. A detailed survey of manuscripts was made during the year in parts of Tirthahalli, Nagar, Chikmagalur, Mudigere, Channarayapatna, Kadur, Chitaldrug and Hiriur Taluks. An important activity of the Department during the year under report was the excavation of the Chandravalli site near Chitaldrug, which has been highly productive of finds. The introductory pages and notes on the trial excavations only have now been published, but it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds.

No. E. 1844-55—UNL 34-30-5, DATED 16TH NOVEMBER 1931.

The number of monuments newly surveyed and studied during the year is more than 20, the most important architectural discovery being a beautiful Hoysala Temple at Agrahara, Belaguli, Channarayapatna Taluk. The total number of records collected during the year was 120 which mostly belong to various famous Dakhan Dynasties like the Gangas, the Chalukyas, the Yadavas, the Hoysalas and the Vijayanagar Emperors. A copper plate grant received from Kolhapur, and deciphered with considerable difficulty is said to have yielded exceedingly valuable information about the early Rashtrakuta Empire of the 6th Century A. D. The oldest and the most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayura Sarman in prakrit language and Brahmi characters which is said to have thrown new light on the condition of the Dakhan in the 3rd Century A. D. A separate chapter has been devoted in the report to the numismatic studies which had been suspended by the Department for many years. The most important work of this nature done by the Department during the year under report was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli. Eight manuscripts were examined during the year.

At the invitation of various bodies, the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum, several of these having been illustrated with lantern slides.

Government are pleased to record their appreciation of the work done by the Department during the year.

R. RANGA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue and Muzrai Commissioner in Mysore.
The Chief Engineer of Mysore.
The Consulting Architect.
The Deputy Commissioners of Districts.

PRESS TABLE

Exd.—C. K.



HOYSALESVARA TEMPLE AT HALEBID—A VIEW OF THE SCULPTURED WALLS.

Mysore Archaeological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1929.

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PART I.

ADMINISTRATIVE.

Arthasāstra-Viśārada Vidyālakāra DR. R. SHĀMA ŚĀSTRY, B.A., Ph.D. (Cal.),
who held the Directorship of the department from the
Staff. year 1922, went on leave preparatory to retirement on
5th October 1928 and finally retired from service on 6th

February 1929 in accordance with Notification No. 1797—C. B. 20-28-4 and G. O.
No. 1800-1—C. B. 20-28-5, dated the 3rd—4th October 1928 and Notification No.
2312—C. B. 20-28-8, dated the 3rd—5th November 1928 and G. O. No. 2310-11—
C. B. 20-18-7, dated 3rd and 5th November 1928. In his place was appointed Dr. M. H.
Krishna, M.A., D.Lit. (Lond.), in addition to his own duties as Professor of
History at the Maharaja's College of the Mysore University.

The department continued to work during the year without any other change
in the staff. In spite of the heavy increase of work in the department owing to its new
activities and the need for conducting field investigation under very difficult and trying
circumstances, the members of the staff discharged their duties with remarkable devo-
tion. But for their ungrudging co-operation it would have been impossible to turn out
the work described in the course of this report.

The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts
both in connection with the conservation and study of
Tours. ancient monuments and for selecting suitable sites for
excavation. The Assistant to the Director toured in
parts of the Tumkur District to collect inscriptions and make a systematic survey
and study of other antiquities. He also camped at Chitaldrug in connection with the
excavation work during the days the Director was called away on other duty. The
Architectural Assistant surveyed several ancient monuments in the Shimoga, Kadur,
Hassan and Chitaldrug Districts. The part time Travelling Pandit also toured in
the Hassan, Shimoga and Mysore Districts to collect inscriptions and manuscripts.

The monuments at Holênarsipur, Kôravangala, Bêlûr, Halêbîd, and Arsîkere in the Hassan District, and at Basrâl in the Mandya Taluk of the Mysore District, were inspected by the Director and detailed notes were submitted regarding the condition of the monuments in those place. Visits were also paid to the Aśôkan inscriptions at Siddâpur in the Molakâlmuru Taluk, Ānekoṇḍa near Dâvangere and Harihar in the Chitaldrug District, Dêvanûr in the Kadur District and Bûdanûr, in the Mandya Taluk of the Mysore District and the condition of the protected monuments at Siddâpur and Arsîkere was noted. Monuments, for which inspection reports were received during the year are noted in Appendix A.

Estimates for the repairs of the following Monuments were received during the year, and were examined by the Director :—

	Rs.	a.	p.
1. Channakêśava-svâmi temple at Bêlûr, Hassan District :— for repairing the pond and other urgent repairs. ..	970	0	0
2. Hoysalêśvara temple at Halêbîd, Hassan District ..	100	0	0
3. Brahmêśvarasvâmi temple at Kikkêri, Krishnarâjapêt Taluk, Mysore District.	781	0	0
4. Venkataramanasvâmi temple at Ālamgiri, Chintâmaṇi Taluk, Kolar District.	516	0	0
5. Mallik Rahiman Darga at Sîra, Tumkur District ..	4,000	0	0
6. Jumma Masjid at Sîra, Tumkur District	1,790	0	0
7. Jain Basti at Mêlige, Tîrthahallî Taluk, Shimoga District.	315	0	0
8. Kaiṭabhêśvarasvâmi temple at Ānavatṭi, Sorab Taluk, Shimoga District.	442	0	0
9. Fort at Manjarâbâd, Hassan District	500	0	0
10. Bindumâdhavasvâmi temple situated in the premises of the Kalasêśvarasvâmi temple at Kalasa, Mûdgere Taluk, Kadur District.	1,022	0	0
11. Kêśavadêvaru temple at Angaḍi, Mûdgere Taluk, Kadur District.	1,421	0	0
12. Śivappa Nâyak's Palace at Nagar, Shimoga District, (for putting up a tablet with a suitable inscription on the site.)	150	0	0

In the month of March 1929 the duty of looking after the preservation of ancient monuments and conducting the periodical inspections was transferred to the Consulting Architect with the Government of Mysore, Bangalore, subject to the reservation of certain important powers to the Archæological Department in accordance with G. O. No. 9092-9104—Uni. 349-27-9, dated 4th March 1929.

The number of monuments freshly surveyed and studied during the year is more than twenty, the most important architectural discovery being a beautiful Hoysala temple at Agrahâra Belagûli, Channarayapaṭṇa Taluk, Hassan District.

Monuments surveyed.

Nearly one hundred and twenty unpublished inscriptions were discovered during the year and prepared for publication. They mostly belong to various famous Dakhan dynasties like the

Epigraphy.

Gangas, the Châlukyas, the Yādavas, the Hoysalas and the Vijayanagar emperors. A copperplate grant received from Kolhapûr which was deciphered with considerable difficulty, has yielded exceedingly valuable information about the early Râshtrakûṭa empire of the 6th century A.D. The oldest and most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayûraśarman. The record which is in the Prâkrit language and Brâhmi characters has thrown new light on the condition of the Dakhan in the 3rd century A. D. Care was taken to verify the readings of the inscriptions meant for publication though the process involved much time and labour for the editors.

On the 1st of July 1928 a special office was started for cataloguing the old coins belonging to the Mysore Government, and in accordance with G. O. No. D. 9984-9—G. G. 100-26-8, dated 19th

Numismatics.

March 1928, fifty-eight gold coins, one hundred and twelve silver pieces and nine hundred and sixty-five coins of copper and other metals belonging to the Archæological Department, were handed over to the Officer in Charge of that office. But the usual work of collecting and studying ancient coins was continued in the department and in the course of the Director's tours the collection belonging to the Bêlûr temple, that of Patel Chikkannagaṇḍa of Haḷêbîḍ and smaller collections met with in the course of the tours, were examined. But the most important Numismatic work done in the department was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli.

Eight manuscripts were examined during the year. Of these, 'Dhanavâstu' a Kannaḍa palm-leaf manuscript purports to describe the treasures lying buried in the earth at various places in South India and the method of acquiring them. A paper

Manuscripts.

manuscript on the History of Mysore belonging to the family of Nallappa contains many new and interesting points of information especially about the career of Hyder¹. The other palm-leaf manuscripts belong to the Government Oriental Library, Mysore, and describe the story of 'Paradârasôdara' Râmanâtha, son of the Bêḍar king Kamṇila of the Bellary District, a valiant ruler of Karnâṭaka who opposed the advance of Muhammad bin Tugalak into south Dakhan. Râmanâtha's heroic career ended tragically when he was besieged and killed by the overwhelmingly large forces of Delhi.

(¹) A detailed notice of this work will appear in the next annual report of this department.

One of the most important activities of the department during the year which has more than doubled the work of the staff was the excavation

Excavation. of the Chandravalli site near Chitaldrug. The results have been extraordinarily interesting in that they have disclosed the condition of the Dakhan about two thousand years ago. A fully illustrated detailed report is being prepared, the first instalment of which is published with this volume.

The Archæological Museum of the department could not make much progress for want of sufficient accommodation. The work of collecting specimens however continued. Three Ganga copperplate grants were purchased while an ancient gun in two fragments was presented to the museum by the Deputy Commissioner, Chitaldrug District. Twenty-six interesting coins were also acquired and the excavation finds from Chandravalli were removed to Mysore for study and later for exhibition in the museum. During the tours numerous architectural and sculptural pieces suitable for the museum were noted but they could not be transferred to Mysore as there is no convenience for housing them. The Mysore State is so rich in ancient architectural and sculptural work that a very interesting museum of antiquities and fine arts could be built up, if proper accommodation were made available.

The department sent exhibits to the exhibition of the All-India Oriental Conference at Lahore, the Karnataka Historical Exhibition at Belgaum and the Dasara Exhibition at Mysore. For active participation in the latter and for the excellence of the exhibits, the Dasara Exhibition authorities awarded the department a gold medal certificate.

The department has become a popular place of reference for scholars who send to it scores of interesting enquiries. The answers to many of the questions were given after careful study and research at the office.

At the invitation of various bodies the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum. Several of these were illustrated with lantern slides.

The monograph on Halebid temples has not yet been completed. The printing of the Index for the Annual Reports from 1906 to 1922 made considerable progress during the year. But the printing of the Index volume to the *Epigraphia Carnatica* and the supplementary volumes, made no progress.

A list of photographs and drawings prepared during the year is given in Appendix B.



1. JAIN MANASTAMBHA, MELIGE, (p. 5).



2. JAIN MANASTAMBHA, HUMCHA, (p. 6).



3. DURGA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).



4. BHAIRAVA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).

PART II.

SURVEY OF MONUMENTS AND ANCIENT SITES.

Detailed monumental surveys were made during the year at the following places :—
Mêlige in the Tirthahalli Taluk, Humcha in the Nagar Taluk, Khândya in the Chikmagalur Taluk, Gônibîdu and Aṅgaḍi in the Mûdgere Taluk, Agrahâra Belguḷi in the Channarayapaṭṇa Taluk, Dêvanûr in the Kaḍûr Taluk, Chitradurga hill in the Chitaldrug Taluk, and Aimaṅgala in the Hiriyûr Taluk.

Mêlige is a village 6 miles to the south of Tirthahalli. It has a Jain *basti* all in ruins and overgrown with lantana. An inscription stone

Melige.

standing here¹ dated 1608 A.D. states that this *basti* was first erected by one Bommaṇṇa Śrêshṭhi and that it was re-built in stone by his grandsons in that year. The *basti* consists of a *garbhagriha* surrounded by a narrow passage for circumambulation, a *sukhanâsi* and a *navaraṅga* of about 16 feet square. In front of the *navaraṅga* and attached to it is a porch of two *anḱaṇas*. The pillars of the *navaraṅga* are of the usual 16 sided pattern on square bases; the ceilings are plain and the door of the *sukhanâsi* is uninteresting. The style of the monument is Dravidian of the late Vijayanagar class. An entrance *maṅṭapa* of five *anḱaṇas* stands in front of the *basti* at a distance of about 12 feet and at an equal distance in front of it stands a *mânastambha* of pleasing proportions. (Plate II. 1.) This pillar is a very beautiful piece of architecture and is exquisitely carved in the 17th century style. It stands on a stepped platform measuring about 15 feet square at the bottom and about 5 feet square at the top. The bottom of the pillar, each side of which measures 2'-10'' in length, is square in shape to a certain height, then octagonal, further up 16-sided and finally circular towards the top.

On the side of the pillar facing the *basti*, a *bhaktavigraha* is carved with folded hands probably representing the original founder Bommaṇṇa Setṭi, referred to in the inscription.

The whole place is so much overgrown with lantana that it could not be examined in detail and unless prompt measures are taken, there is every danger of the whole structure being enveloped with vegetation shortly.

Humcha is a village about 22 miles to the north of Tirthahalli and belongs to the Nagar Taluk. It was the capital of the Sântara kings

Humcha.

who ruled the country from about the 8th century until the 16th century and were subordinate to the Châlukya,

(¹) Ep Car., VIII, Tirthalli, 166.

the Hoysala and the Vijayanagar rulers, being finally subdued by the Keladi chiefs. The village is variously named in the inscriptions as Hombucha, Pomburcha and Kanakapura. The place is very old and the existing ruins indicate the site of a large town.

There is a Jain *matt* here and the *matt* authorities have been constructing a very large building for the past 10 years. There are two Jain temples within the *matt* enclosure dedicated to Pârśvanâtha and Padmâvatî. This latter is the presiding deity of the place and is said to have been set up by Jinadatta, the founder of the town. The place is considered sacred by the Jains and devotees from all parts of India visit the village to do homage to the goddess.

The image of Padmâvatî is a seated figure with four hands, her back hands holding *aṅkuśa* and *pâsa*, while the front right hand is in the *abhaya* pose and the front left holds a *pustaka*.

Besides these two *bastis* there are three more in the village. The most important of these is the Panchakûṭa Basti. This *basti* faces east and consists of five cells all in a row with a common *navaraṅga* and an open *mukhamanṭapa*. A verandah runs all round the temple.

In front of the main structure and a few feet away on either side of it are two small shrines; and the whole is enclosed by a compound wall with a *mahâdvâra* in front. Between the *mahâdvâra* and the main building stand a small *manṭapa* and a *mânastambha*. (Plate II, 2.) This latter is a magnificent monolithic pillar and is the most interesting piece of work in the locality. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier the procession of the Ashta-dikpâlakas with all their retinue and musicians is very beautifully carved. The column itself is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. On the whole, the *mânastambha* is very elegant and in pleasing proportions from top to bottom.

Of the two small shrines on either side of the main *basti*, the one to the south enshrines the image of Bâhubali and the one to the north is dedicated to Pârśvanâtha. This latter structure looks much older than the surrounding structures, the date of which is 1077 A.D. This fact is corroborated by the fragmentary inscription built into the wall¹. This inscription is dated A.D. 950 and mentions the existence of another *basti* called Pâliyakka Basti constructed about the Śaka year 800. Apparently the materials of this ruined *basti* have been used in the construction of the Pârśvanâtha Basti.

(¹) Ep. Car., VIII, Nagar, 45.



1. VISHNU IMAGE IN THE KESAVA TEMPLE AT ANGADI, (p. 8).

[Mysore Archaeological Survey.]



2. VASANTIKA TEMPLE AT ANGADI, (p. 8).



3. MARKANDESVARA TEMPLE AT KHANDYA, (p. 7).

There are a number of inscriptions in the *basti* from which it can be gathered that the main *basti* of five cells was constructed in 1077 A.D. by Chaṭṭala-Dēvi and was called *Urvī-Tīlaka* (Glory of the world)¹. The *tōraṇa* pillars and the *mānastambha* also belong to the same date. An inscription on one of the pillars to the north of the *Tōraṇabāgil* states that the northern *paṭṭasāle* of the *basti* was constructed in 1147 A.D.²

Three of the images in the cells of the Pañchakūṭa Basti were ascertained to be Chandranātha, Śāntinātha and Pārśvanātha. What the other two represented could not be ascertained. The *navaranga* consists of 10 *ankaṇas* with three doors and the images of Jvālāmālīnī, Yaksha and Yakshiṇī are kept in it.

This monument has suffered much on account of excessive rainfall in the *malnād* and is now covered by tiled roofing to prevent further deterioration.

There is a ruined *basti* in the garden attached to the *mutt* which the people say was once called Chandraprabhā-basti and which may be assigned to the 10th century A.D.

On the top of a hill close by the village and overlooking the *mutt* there is an old *basti* dedicated to Bāhubali. It is called Guḍḍada Basti in the inscription and is said to have been erected in the Śaka year 820, (i.e., A.D. 898) by Vikramāditya Śāntara³.

All the structures in the village are in the early Dravidian style of architecture. There are however certain portions here and there, which show Chālukyan and even later influence.

The temples, two in number, belonging to the village of Khāṇḍya stand on the right bank of the river Bhadrā in the midst of a thickly grown jungle. The larger one is dedicated to Mārkaṇḍēśvara and consists of a *garbhagriha* with a passage for *pradakshīṇa* surrounding it, a *sukhanāsi*, a *navaranga* and a porch. There are two very elegantly carved elephants in the Chālukyan style placed on either side of the flight of steps in front of the porch. (Plate III, 3.)

The smaller shrine is dedicated to Janārdana and consists of a *garbhagriha* and a long *navaranga*. The image of Janārdana is broken. It appears, years ago, some robbers broke open the gates of the temple one night, mutilated the image and carried away the golden *kavacha* that was on its body.

There are four inscriptions in the temple. The earliest of them dated 1180 A.D. refers itself to certain gifts granted by Viraballāla to the God Mārkaṇḍēśvara-svāmi⁴. Hence the temple must have existed much earlier than that date. The

(¹) Ep. Car., VIII, Nagar, 60.

(²) Ibid., 37.

(³) Ibid., 35.

(⁴) Ep. Car., VI, Chikmagalur, 77.

temple as it stands is in such a ruinous condition that it does not offer any structural indications to enable us to determine its date. A second inscription is dated 1186 A.D. and the remaining two belong to the 16th century.¹

The monument is beyond the possibility of any substantial repairs. Yet on the recommendation of this department, an estimate was recently sanctioned for putting it into some presentable shape and for strengthening the broken beams.

Gonibidu. Gôṇibīḍu Agrahāra is a small village on the left bank of the river Hēmāvati in the Mūḍgere Taluk and peopled by Babbūru-Kamme brahmins. The temple here dedicated to Subrahmanya is a minor muzrai institution endowed with landed property worth about rupees 700 and having at its credit about rupees 300 in the Government treasury. It is an ordinary structure with a tiled roof. The temple faces south and contains three cells in a row. In front of all the three, there is a common *navaranga* and a *mukhamanṭapa* in front of it. There is a covered verandah surrounding the temple. The central cell enshrines Subrahmanya, the one to the right of it contains a linga, the one to the left contains a figure of Channakêśava. Just behind the central cell and attached to the temple is the shrine of the goddess opening towards the west. There is a small *gôpura* over the goddess's shrine.

The temple seems to have been repaired recently. A *jâtra* is held every year on the 13th day of the dark fortnight of *Kârtika* when people are fed sumptuously from the temple funds.

Angadi. Angaḍi is a small village in the Mūḍgere Taluk and is identified by Mr. Rice as Saśakapura, the original home of the Hoysalas. The inscriptions there call it Sosevûr. The Vāsantikâ temple where Saḷa is said to have killed the tiger is still standing. (Plate III, 2.) It is now a tiled structure and uninteresting to look at from an architectural point of view. Inside the temple five huge female figures built in stucco and brightly coloured are seated against the wall. One of the figures has three heads and another four hands. All of them hold the usual attributes of Śakti images. The Archak's people seemed to live inside the temple at the time of the inspection and none of the villagers could give any information about the temple and its history.

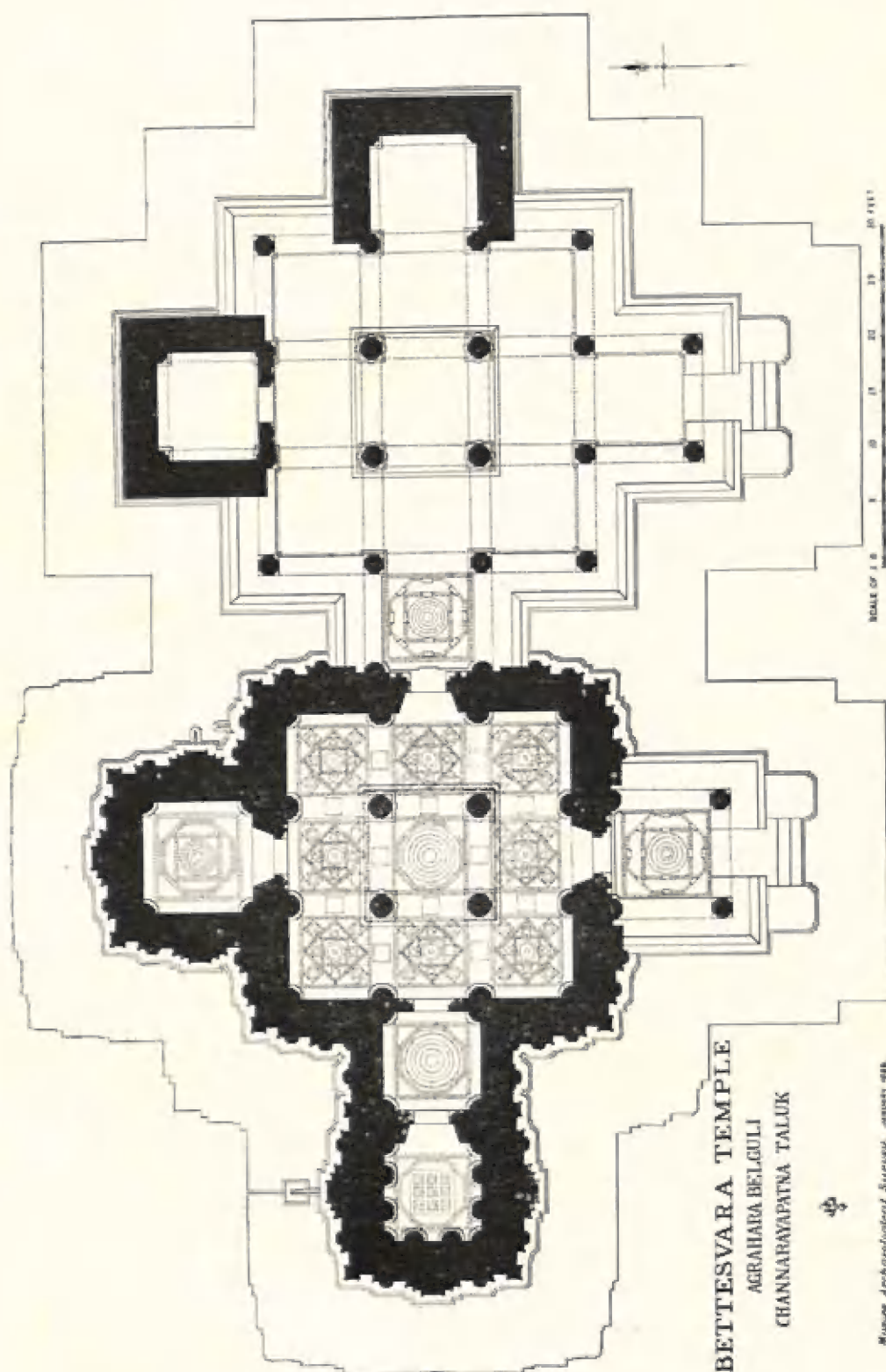
Besides this, there are two Jain and three Brahminical temples in the village all in ruins. The Jain *bastis* seem to be the earlier structures and may belong to the 10th century. One of these is called Makara Jinālaya in one inscription²; another inscription states that the said Jinālaya was built by one Mānika Poysaḷāchāri³. The earliest inscription of the place is dated about 1054 A.D. before which time the *bastis* must have been in existence⁴. The bigger *basti* contains three standing images in the

(1) Ibid. 78; 79, 80. See also Nos. 38 and 39 of Mysore Archaeological Report for 1927.

(2) Ep. Car, VI, Mudgere, 9.

(3) Ibid, 13.

(4) Ibid, 9.



PLAN OF BETTESVARA TEMPLE, AGRAHARA BELGULI, (p. 9).

garbhagriha. There are besides one figure of Yaksha and another female figure with two hands standing below a tree. She holds a lotus in the right hand while the left hand is placed on the head of a small figure. To the right of the female a small figure is riding a lion.

The smaller *basti* contains a huge seated figure which is said to represent Śāntinātha. The temple has been recently repaired by a devotee from Bangalore.

Of the three Brahminical temples, one is dedicated to Kêśava, the second to Vîrabhadra and the third to Śiva. All these are in utter ruins. The carvings on the temples and the mouldings introduced are rude and seem to belong to the earliest period of the Hoysala style. The Vishṇu image is a very beautiful example of figure sculpture and is standing in the open without any roof. (Plate III 1.) Fortunately the image is intact and deserves to be removed and kept in a safe place. In case it is found difficult to remove, it may at least be protected from the ravages of the sun and rain.

The Beṭṭêśvara temple at Agrahâra Belguli in the Channarayapaṭna Taluk is the most important architectural discovery of the year. It is a Hoysala structure of the early 13th century and is in a very good state of preservation. The name of the village is Belguli which seems to have been its name from the beginning. In one inscription it is called Veḷugali¹ and in another it is called Panjâḍiya Belgali². A later inscription dated 1253 states that one Kêśirâja, minister to Vira Ballâḷa, converted this village into an Agrahâra, named it Kêśavapura and built this temple dedicated to both Kêśava and Íśvara calling it Kêśavêśvara³.

The temple is a fairly large one and its plan is interesting. (Plate IV.) The temple faces south and is spread out east to west. It consists of a *navaraṅga* with a porch on the south side, the Íśvara shrine with a *sukhanâsi* on the west side, and the Kêśava shrine on the north side. On the east it is connected with a *mukhamanṭapa*. The latter has as usual projected *ankaṇas* on all the four sides. On the north side of the *mukhamanṭapa* there is an empty shrine presumably used for keeping the processional images; on the east side, *i.e.*, right opposite the Íśvara image at the other end, there is a shrine with a big Basava (bull) facing the deity; on the south side there is a porch corresponding to the porch in front of the *navaraṅga*. (Plate V.)

The temple has beautifully carved pillars. The ceilings of the main temple are all deep and nicely carved while those of the *mukhamanṭapa* are plain ones. The outside wall is simple, divided at intervals with pilasters and thin corner bands. There is a *jagati* (plat-form) with a stone railing on either side of the *navaraṅga*. The Íśvara and Kêśava shrines have *gôpurâs* in brick and mortar apparently built at a date much later than the construction of the temple.

(¹) Ep. Car. V. Channarayapatna, 243.

(²) Ibid, 244.

(³) Ibid, 242.

The Kêśava image in the shrine is about 5 feet high and stands on a pedestal about 2 feet high. It holds a conch and a discus in the two back hands, and a lotus and a mace in the two front hands. Garuḍa is carved in the pedestal as usual. Other figures kept in the *navaraṅga* are: Shanmukha on a peacock; a seated Bhairava with trident and drum in the back hands and sword and *kapāla* in the front hands and a severed head hanging underneath the *kapāla* (Plate II, 4); Durgā in sitting posture with *pāśa* and *ankuśa* in the back hands and sword and *kapāla* in the front hands, and a lion carved on the pedestal; Sarasvatī with *ankuśa* and *pāśa* in the back hands and rosary and *pustaka* in the front hands; Vighnêśvara with *ankuśa* and lotus in the back hands and tusk and fruit in the front hands.

There are two more empty pedestals on one of which was perhaps Sūrya-Nārāyaṇa and on the other, Mahishāsuramardini.

The bull enshrined in the opposite cell is a fairly big one and is elaborately carved.

Inside the village there is a ruined temple dedicated to Sômêśvara. An inscription standing by its side tells us that it was built by one Sôvarāśi in the year 1157 A.D¹. There is nothing particular to mention about this temple..

DEVANUR.

The village Dêvanûr which lies 5 miles to the north of Bânâvâr is a place of much interest specially because both Mr. B. L. Rice² and

Siva Temples.

Mr. R. Narasimhacharya³ have declared that it was the home of Lakshmiśa, the author of the immortal Kannaḍa classic *Jaimini Bhārata*⁴. The place appears to be one of considerable antiquity since it is mentioned in an inscription of the thirteenth century. Close to the village is a large tank now much silted up, in the bed of which a mound is pointed out as the site of an old Râmêśvara temple. Near the rest-house stands the Siddhêśvara temple whose tower or *Vimāna* is pyramidical in shape with transverse lines of light and shade, closely resembling the plainer forms usually seen in the Hoysala period. In the *navaraṅga* is an inscription⁵ of Śaka 1156 (1234 A.D.) which mentions the name Lakshminârāyaṇapura as an alternative to Dêvanûr. Near it are images of Sūryanârāyaṇa, the Seven Mothers, Gaṇêśa, Dakṣiṇāmûrti, Mahishāsuramardini, Kumâra, etc. The *sukhanâsi* and the *garbhagriha* have both small lotus ceilings and the linga is said to have been brought from the Narmadâ river by

(¹) Ibid, 246.

(²) Karnataka Sabdanusasana, 1st Edn. Int. P. 46.

(³) Karnataka Kavicharite, Vol. II. p. 522. Also Vol. III Int. p. LIII.

(⁴) See also Mys. Arch. Rep. 1926 p. 5.

(⁵) Ep. Car. VI. Kadur 12.



1. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-WEST, (p. 9).



2. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-EAST, (p. 9).

Rudra Bhaṭṭa, the author of the Kannada work Jagannātha Vijaya. The priests of the temple who belong to the Vasishṭha-gôtra, claim to be his descendants. It is clear that there must have been some more temples in the place since some stone images evidently of Hoysala workmanship were collected near the tank and are stored in the school compound. In the group are to be noted Narasiṃha, Nārāyaṇa and Vināyaka. Near the waste weir of the tank is an inscription by the side of which is said to have stood a Jain *basti*.

The whole village is full of the memory of the poet Lakshmiśa. Just behind the cattle-pound is a piece of Government land which is pointed out as the site of a house in which the poet was born. Traces of foundations and flooring are seen on the ground proving that houses stood there formerly. Two roads intersect near it and to the east of one of them a small area is pointed out as the exact site of the poet's house which appears to have faced towards the north opening into the main street. The tablet in memory of the poet which ought to have been placed here is now found at the back of the Lakshmikānta temple.

The main temple of the village from which the chief street extends eastward is dedicated to Lakshmikānta or Lakshminārāyaṇa. It is a moderate-sized structure mostly of granite with the rough plain finish common in the 17th century. The two pot-stone elephants standing at the east gate and some images placed near the north gate, probably belong to the disappeared Rāmēśvara temple.

In the *garbhagriha*, underneath a domed ceiling, is the image known as Lakshminārāyaṇa holding Śankha, Chakra, Padma and Gadā with Lakshmi seated on his lap. The images (ht. 3') are fine and show clear evidences of Hoysala workmanship. The *prabhāvali* has the common looped ornamentation with the 10 *avatāras* of Viṣṇu in the inter-spaces. As usual in the Hoysala sculptures, Kṛiṣṇa is absent, while both Balarāma and Buddha are present. The *vimāna* is pyramidical resembling that of the Siddhēśvara temple.

A plain *sukhanāsi* leads to the old *navaranga* whose fine *bhuvanēśvari* has been substituted by a useful and ugly sky-light. Under the south-east floor of the *navaranga* is a cellar now filled up with earth. On a platform on the north side are eleven images with folded hands seated in *padmāsana*, one of which is pointed out as a statue of the poet locally called Lakshmikānta Hebbār while the others and two similar images in the outer *navaranga* are said to be the twelve Śrī-Vaiṣṇava Āḷvars. As the poet's statue has neither śikhā nor *yajñōpavīta*, and is much like its neighbours, its identification may be doubted. But it is worshipped with offerings after the Āḷvars. The outer *navaranga* has six pillars four of which are round and two ornate. A number of

images like those of Vishvaksêna, Śrī-Dêvi, Bhû-Dêvi and Vaikunṭha-Nârâyana are kept here. The last is in the *sukhâsîna* posture with a seven-headed serpent above, and holds *śankha* and *chakra* in the right and left back hands while the right front-hand is stretched out to front and the left one rests on the seat near the thigh. In the middle *ankana* is the metallic Utsava-mûrti (processional image) similar to the Mûla-vigraha of stone with an interesting *kirîṭa* shaped like an inverted pot.

Near the back-wall of the temple *prākāra* in a *mantapa* is a tablet in English, reading: 'Near this spot was born Lakshmîkânta Hebbâr, author of Jayamuni Bhârata.' It was erected about twenty years ago and is clearly in the wrong place as the birth place of the poet is several hundred yards east of the temple¹. To the east of the tablet is a *mantapa* with nine tall granite pillars of the post-Vijayanagar type, pointed out as having been constructed by the poet himself. On the full-moon day of Vaiśākha, the god used formerly to be seated here in state for the *Koṭhâra* festival and then taken round the temple five times. The following ceremonial takes place even now before the god during the successive rounds respectively :—

- (1) chanting of Vêdic hymns,
- (2) chanting of Tiruvây-moḷi,
- (3) readings from Jaimini-Bhârata,
- (4) vocal music,
- (5) instrumental music.

The local people state that the author of the Jaimini-Bhârata was their compatriot Lakshmîkânta Hebbâr who flourished more than two hundred years ago when the place was an agrahâra containing a large Brâhmin population. Nearly a hundred

Poet Lakshmisa.

Hebbâr families of the Vaḍagalai Śrī-vaishṇava sect are said to have lived there though they usually had Smârtas as their Purôhita, and observed many Smârta customs. Lakshmî-kânta Hebbâr is stated to have been a well-to-do man who left considerable property at his death. About forty years ago, a Hebbâr Ayyangar named Venkaṭaramaṇiah, of the same Bhâradvāja Gôtra, known commonly as Ballê-kereyappa, (after the name of a neighbouring village where he was residing) was being pointed out as a lineal descendant of the poet enjoying part of his property. He died a bachelor at the age of about fifty-five and his adopted son was a Śrīnivâsa Ayyangar who also died childless about twenty years ago. The local officials still name pieces of property which formerly belonged to the poet's family. These facts deserve consideration as the poet's birth-place is incorrectly identified by some people with Surapura in South Hyderabad.

(¹) This mistake and the incorrect naming of the famous work could have been avoided if the Archaeological Department had been consulted.

The Lakshminârâyana temple stands in urgent need of repairs and the tablet requires to be set up on the actual birth-place of the poet. The neighbourhood of his house may be converted into a village park and kept neat and clean since it is sure to attract large numbers of visitors in future.

AIMANGALA.

Aimangala¹ is a road-side village about 13 miles from Chitaldrug on the Hiriyr road. It has an unimportant modern temple of Kallu-kunṭe Kariamamma containing also two Vinâyaka images, while to the north of the village is a Virakta-maṭha of the Viraśaivās. The popular explanation that the name Aimangala was given to the place since the fort was built for a Vira-śaiva *ayya* by Hirê-Medakere Nâyaka of Chitradurga is untenable since the name is found in an inscription of 975 A.D., in the form of Ayyapamangala. Local tradition states that a certain *dāsayya* desired the villagers to lay the foundation of the fort when he blew his conch and struck the gong²; the fort would then become invincible. While the villagers were impatiently waiting, some other *dāsayya* gave the signal at a wrong time and the fort was built. Owing to this mistake, the fate of the fort became one of alternate prosperity and decay. It is said that about 50 years ago more than 2,000 inhabited houses existed in the fort.

The antiquities of the place including the fort, belong mostly to the 17th and 18th centuries, two of the local inscriptions³ dating from this period. The fort is a large oblong structure with straight sides provided with a high platform in each corner and numerous square bastions. It has three ruined gates one to the north, one to the east and one to the west, while the south wall has been recently breached to accommodate a cart track. The walls are massive and high, ruins of the surrounding moat being also visible in many places. Beyond the south gate is a tank. Through the east gate passes a winding road which perhaps connected the fort with the high ways. In the wall near the inner corner of this gate were found two years ago a large number of pot-stone balls. A little to the west of the east gateway is a *vîragal* of dark greenish stone containing a Nalamba inscription (Hiriyr :1) of 975 A.D. stating that at Ayapamangala one Mâramayya of Śrīvatsa-gôtra killed himself in order to save Pergaḍe Guṇḍayya.⁴ The story is illustrated in sculpture on the stone. The lowest panel shows the hero stabbing himself, his wife worshipping the funeral fire, and then

(¹) A brief note about the place appeared in the Ann. Rep. 1928, p. 6. It was revisited in 1929 as Government desired a more detailed investigation.

(²) A similar story is narrated about the foundation of Vijayanagara. Vide 'Keladi Nripa Vijaya' (Mys. Or. Lib. Series,) p. 16.

(³) Ep. Car. XI. Hiriyr 2 and 3.

(⁴) The inscription appears to have been wrongly translated in Ep. Car. XI. p. 105.

both of them lying on the blazing logs. In the second panel they are taken to heaven by celestial nymphs, while in the top one the couple are seated in Kailâsa under a linga and bull with a chouri bearer on each side. The stone is 3' x 5'5" in size and the Kannada characters which are one inch square belong to the slanting Chalukyan class.

To the west of the inscription on a mound stand two pillars of coarse grained stone one of which is 10 feet high. On the west face of the latter are engraved a Chakra and a Śankha with the Vaḍagale Śrivaishṇava caste mark between them. They are evidently not earlier than the 17th century. To the west of the pillar is a large platform on which a Vaishṇava temple must have stood two centuries ago. About a hundred feet to the west of the temple lies a headless female statue with bosom bare and wearing a *tāḷi*, a post-Vijayanagar sculptured piece. About 100 yards to its south-west is a large area of about one acre the compound wall of which has now almost disappeared. It appears to have housed a garrison under one Sunkada Mallapa about 100 years ago. Near the west gate is a large pond by the side of which is a slab with a rough image of Āñjanêya carrying Sanjiva Parvata. On the way to the south breach lies a stone slab (3.5' x 1') containing a modern Kannada inscription¹ of about the 18th century.

The most prominent monument is the temple of Virabhadra which stands to the north of the main road beyond the Vaishṇava temple and the ruins of what appears to have been a palace. The image of Virabhadra which is described as finely carved (5.5') is said to have been destroyed about 30 years ago. The *garbhagriha* and *sukhanâsi* are comparatively plain, while near the existing *sukhanâsi* doorway are several granite slabs with relief sculptures including a *Purushâ-mṛiga* and whirling acrobats which suggest the Nâyak days. The bricks used for the roof (9" x 5" x 2") also support the same date. There are indications of other structures like a *Prâkâra* and a pond to the west of the temple.

As stated above, most of the ruins belong to the Nâyak period, but the Nolamba stone Viragal shows that the village had an earlier period of prosperity in the 10th century. On the whole the antiquities of the place are not of very great historical importance.

ANCIENT MONUMENTS ON CHITRADURGA HILL.

The town of Chitaldrug derives its name as is well known from the large craggy hill situated to its west, the present town itself having been originally an extension of the older town which was existing on the hill. The latter which is well-defended by

Chitradurga.

(¹) Unpublished.



1. MONUMENTS ON CHITRADURGA HILL—GENERAL VIEW.



2. CHITRADURGA HILL—YARD IN FRONT OF THE TEMPLE OF EKANATHESVARI



strong fortifications has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked this hill town and served as its watch-towers. A hill so well placed from the military point of view naturally drew the attention of kings and soldiers and we find that it was a place of importance even nine centuries ago. A close examination of the inscriptions found in the neighbourhood shows that a Châlukyan Governor was ruling at the place which appears to have been known as "Sûlga" during the 11th century¹. In the Hoysala days the hill was known as Bemmattanakallu or Bramhapurigiri which name was, for a short time changed into Perumâlepura by a Hoysala governor in the 13th century. Other names like Hiḍimbapaṭṭana, Chinmûlâdri and Farrukh-yab Hissar² have also been given to the place. But the present name Chitradurga or Chitrakaldurga which was applied to it in the late Vijayanagar days appears to be most appropriate as the hill is full of rugged peaks, crags and boulders which give it a picturesque appearance. Local tradition connects the hill with the Pândavas one of whom Bhîma is said to have killed the demon Hiḍimba on its top. The valleys and peaks of the hill are covered with a large number of ancient monuments belonging to different historical periods, the earliest of which may be more than a thousand years old. (Plate VI, 1.)

The earliest monuments now existing appear to be the inner shrines of a series of Îśvara temples, the *lingas* of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hiḍimbêśvara, Siddhêśvara and Phalgunêśvara temples and also of the Êkanâthêśvari temple are composed of such caves. To the same period belongs the Pañchalîngêśvara temple on the hill neighbouring on the south-west. Such cave-shrines are also found in Paradêśappa's cave near Ankle Matt and on the top of Dhavaḷappana Guḍḍa. The older of these cave-shrines appear to belong to the late cave-temple period of the Dakhan which may reach back to the 9th century A.D. or even earlier. The most famous of these early temples was that of Hiḍimbêśvara which is often mentioned in the inscriptions.

Later on, stone *śikhara*s of the Châlukyan type, square in plan, with horizontal lines of light and shade were set up on the rocks and boulders overhanging the shrines. Maṇṭapas or pillared halls were also added to these temples with small open porches in front. On each side of the porch was a *jagali* (platform) bounded by stone-parapets of the rounded type so commonly seen in Hoysala temples. A typical structure of this kind is the Phalgunêśvara temple the *maṇṭapa* of which was constructed in 1260 A.D. Similar *maṇṭapas* were built for the Siddhêśvara and the Hiḍimbêśvara temples also, an important difference being the use of octagonal pillars

(1) Ep. Car. IX Chitaldrug 1, 2, 3, 7, 21 and 82,

(2) Henderson: The Coins of Haider Ali and Tipu Sultan, p. 92.

in the latter instead of the round pillars of the former. Three other objects belonging to the same period are the Gôpâlakrishna image on the hill, the Virabhadra image in the Siddhêśvara temple and the temple of Bhairavêśvara near Ankle Matt. A noteworthy fact in the construction of these monuments is that though they belong to the Hoysala period they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of Hoysala Architecture. That these latter stones also were occasionally used is seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddhêśvara temple, the two doorways and perforated screens of the Bhairavêśvara temple and the much later Îśvara temple at Karivarti which has a well carved dome in imitation of the usual Hoysala domes. Excavations may reveal many more such evidences as is seen from the recovery of the jambs and lintel piece of a finely carved soap-stone doorway in the Hulegoni defile.

When the pious rulers of Vijayanagar succeeded the Hoysala empire the temples on the hill naturally drew the attention of the

The Vijayanagar Era. local governors who erected a stone *gopura* and a swing *tôraṇa* for the temple of Siddhêśvara (1356 A.D.) and a tower for the Hiḍimbêśvara temple (1411 A.D.) As the main temple of Hiḍimbêśvara has no tower, the one built by the Vijayanagar governor was evidently the car-like structure with three floors standing lower down in front of the temple. The other tower leading to the Siddhêśvara temple appears to belong to the same period as it resembles in structure the Hiḍimbêśvara tower and the more elaborately worked stone *gopura* of the Siddhêśvara temple.

The greatest prosperity of the hill was very probably when the Nâyakas of the Kâmagêṭi line set up their rule as independent kings after the fall of the Vijayanagar Empire. To their days have to be attributed the majority of the old monuments existing on the hill and in the town below. It was they who repaired the old temples, embellished the stone structures with brick and plaster work and constructed new stone buildings in the late Vijayanagar style. To this period may be assigned the cloisters and compound walls of the Siddhêśvara temple in the court yard of which the Nâyakas were being crowned, parts of the Gôpâlakrishna temple, the *maṇḍapa*, monolithic pillar and stone *tôraṇa* of the Êkanâthêśvari temple, the greater part of the fortifications, and military works like watch towers, granaries and powder magazines and the temples of Uchchangiyamma and other deities in the town below. There were also numerous large buildings of sundried bricks and earth like the Nâyakas' palace which is now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to

pond appears to have been to a great extent the work of the Nāyakas. For instance, the overflow of water was led from the little tanks on Lāl-batêri to the Gôpālasvāmi Hoṇḍa and thence through the Akka-tangiyara Hoṇḍa to Sînîr Hoṇḍa the overflow of which reached Sante Hoṇḍa. On the other side from Doddanna's tank the water flowed through Timmaṇṇa Nāyaka's tank and the *Oḍḍu* to the pond called "Nāga-tîrtha" near the first gate of the fort. To this period belong also the plaster work in Paradêsappa's cave and most of the structures on Dhavaḷappana guḍḍa.

Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation.

Mysore Rulers.

Tippu built a palace and a mosque in the town below, retained the fortwalls probably adding arched frontages to some of the doorways and stationed his troops in the place. But gradually the hill lost its importance and even the town declined.

Of the monuments which stand either intact or partly ruined, some deserve notice by the archæologist. Proceeding up the hill from

Fort Gates.

the east towards the ruined palace we see five large gateways each leading through a stone wall. The first gate appears to have been built in the last days of Vijayanagar and is ornamented with sculptures of Gaṇḍa-bhêrunḍa, Gaṇêśa and other deities. The fort-wall on either side (ht. about 25') is made of large finely dressed blocks of granite and is a formidable obstacle to the enemy. The elevated ground to the west of this wall is full of the debris of old walls, basements and pottery. At the south end of the ground is a cave temple with a headless seated Śakti figure near which is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called "Yenṇe Kola", (oil tank) we reach the second and the third gateways which have nothing remarkable. The fourth fort-wall is a very strong structure of about 25 ft. in height, the blocks being cemented together. Its gateway is the best of the series having ornamented pillars and walls containing a large number of relief figures. In addition to the common figures of Hanumân, Gaṇêśa, Gajalakshmi and Kâṭinga-Mardana, Yâḷis and fish, we notice an elephant goring the earth, a man drumming, a soldier dancing with a dagger in each hand, a hero fighting a tiger, two elephants fighting each other, Kṛishṇa dancing with butter in his hand and a dancer in an interesting pose. A few yards higher up near a small Gaṇêśa temple we notice two stone buildings, one of which is roofless and the other intact and strongly built. The small doors leading into the latter, the low floor and heavy roof suggest that it was a powder magazine, though tradition calls it a *garaḍi* or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other important buildings are situated.

At a considerable height to the north is the old flagstaff platform known as "Jhândâ-Batêri", and near by is the temple of **Ēkanathesvari Temple**. nâthêśvari the patron goddess of the hill. In the cave shrine which serves as its *garbhagriha* is a large relief head (ht. 2 ft.) of the goddess carved out of the living rock. She wears a *kirîṭa* and by her side is a small seated image (in the round) of Kālî, holding (commencing from the front back hand, clockwise): *trident*, *ḍamaruga*, bowl, and sword. In the *navaraṅga* is a small image of Bhairava and a pair of portrait paintings of Krishṇarâja III of Mysore and his queen. The hereditary Virâṣaiva priest of the temple shows to the visitors an object weighing about 1½ lbs. and known generally as a tooth of Hiḍimbâsura. It is probably a left molar-tooth of a middle sized elephant. A smaller specimen of the same kind is kept in the Hiḍimbêśvara temple. The *mukhamantapa* is a recent building of the eighteenth century. The terrace in front of the temple has two low shrines containing the images of a Nâyaka and a Nâyaka with a queen. Opposite to the door of the temple, to its south is a large monolithic pillar about 40 ft. high and one yard square at the bottom, strengthened by a platform of dressed stone beams rivetted with iron hoops (Plate VI, 2). Its shaft has sixteen concave sides with octagonal mouldings and on the top is a fine lotus capital. On the north side of the pillar is a relief image (ht. 3 ft.) of a Pâḷeyagâr wearing long hair tied up on top of the head, beard, earrings, necklaces, armlets, bracelets, girdle with dagger, *kâcha*, *daṭṭi*, loin cloth and anklets. He stands with folded hands and is evidently the Nâyaka who got the pillar set up. On the east face of the pillar is his queen with her hair done up in a bun and wearing earrings, necklace, armlets, girdle and *sâri*. The upper part of the body is covered only by a tight-fitting bodice, as becomes the sanctity of the place. The people wrongly point to this image as that of a pregnant woman supposed to have been sacrificed when the pillar was erected. To its south, is a stone frame or *tôraṇa* made up of two lofty granite jambs supporting a lintel beam. To the latter are attached chains holding a swinging board on which the goddess used to swing in the past. But it is said that the rulers of Chitradruga used to swing themselves high up in the air and witness the *pûjâ* of the goddess. Near the swing-frame is a wooden *siḍi* pillar with a pivot on top for the cross-bar¹. It is even now used for the *siḍi* festival which takes place every year in connection with the worship of Ēkanâthêśvari. A little to the west of the swing frame is situated a finely constructed little pond with stepped sides used formerly for the customary *ḍkuli* during the festival season. Near it, is the basement of a disappeared stone pavilion.

(¹) A complete *siḍi* resembles the Meriah pillar of the Madras museum. Very probably the meriah ceremonial of the Gonds has the same origin as the *siḍi* festival of Mysore and the neighbourhood.



1. TEMPLE OF HIDIMBESVARA, (p. 18).



2. IMAGE OF GOPALAKRISHNA,
(p. 20).



3. TEMPLE OF PHALGUNESVARA, (p. 21).

A minor gateway leads near a rock on which stands the temple of Hiḍimbêśvara, one of the oldest temples on the hill. (Plate VII, 1.)

✓ **Hiḍimbêśvara Temple.** Beneath a large boulder surmounted by a stone *śikhara* is the sanctum containing a *linga*. A peculiarity in the plan of the temple is that it has two *navaraṅgas* one leading into the other and a side shrine attached to the inner and perhaps older *navaraṅga*. In common with the Phalgunêśvara temple of this period the *Sukhanâsi* is absent while a small porch with a raised seat and a rounded stone parapet on each side takes the place of the *mukha-maṇṭapa*. The pillars have octagonal or hexagesimal shafts and cubical mouldings common to a large number of temples in the neighbourhood while some have the wheel shaped mouldings near the top. The only interesting image of the temple is that kept in the *navaraṅga* of "Vīrabhadra" with a sword in his right hand and standing on the pedestal of some long lost Sūrya with its seven horses. In the outer *navaraṅga* is a soap stone inscription¹ of Perumāle daṇḍayaka (1286 A.D.). To the west of the temple lying in a neglected condition on the ground are two other important inscriptions² which deserve to be kept inside the outer *navaraṅga*.

In front of the Hiḍimbêśvara temple on a lower level is a three-storied stone tower with pillared verandahs which appears to have been built in 1411 A.D. by Mallappa Oḍeyar, son of Dêvarāya I of Vijayanagar. At a little distance on the way to the Siddhêśvara temple is another similar tower (Plate VIII, 1). Both of these very probably were *mahādvāras* leading to the temples from a large zig-zag pathway originally running between them. They are suggestive of the rathas of Pallava architecture and tradition points to them as the two cars in which Hiḍimba and Bhīma sat and fought each other. Between the two to the west is a stone swing-frame with a broken soap-stone *vīraḡal*. The extent of Hoysala influence on the early architecture of the Vijayanagara empire is noteworthy, since the Dravidian style becomes common at a later stage.

Passing another monolithic pillar and two stone swing-frames we proceed by the side of a long modern stone building occupied by the
✓ **Siddhêśvara Temple.** Murugi matt. Near by is the *mahādvāra* of the Siddhêśvara temple, which, without its later brick and plaster additions is similar to the *towers* already described, though more ornate and having pillars some of which have round and sixteen sided shafts. Two inscriptions kept inside the temple state that the tower and the swing-frame were erected in the years 1355 and 1356 A.D.³ To the left of the tower is a small soap-stone shrine of Nandi whose rounded pilasters and capitals, ornamental lion faces, creeper designs, Kubjas

(¹) Ep. Car. XI, Chitaldrug, 12.

(²) Ibid, 13 and 14.

(³) Ibid. 2 and 3.

and female attendants and the ornate form of Nandi suggest that it is a part of an older temple of the Hoysala or the Nolamba period. (Plate VIII, 2). In the quadrangle of the temple are a small water trough and a fire-pit near which the Nâyaka kings of Chitradurga were installed. At the back of the court is a porch leading to a *navaranga* from which doors give admission to a number of cells. (Plate VIII, 3). A *sukhanasi* containing images of Nandi and Pârvati leads on the east to the shrine of a natural linga famous as Siddhêśvara linga. In the south wall is a niche containing a relievo-group in stone in which two chiefs with daggers at their girdle and in ceremonial attire hold a linga each in one hand and an upright pike in the other. (Plate VIII, 4). This is one of the best specimens of Śûla-Bramha, a deity, worshipped with much ceremony in the neighbouring districts. A niche in the west wall contains a fine large image of Virabhadra (ht. c. 5') holding in his hands (commencing from the front back hand, clockwise) a sword, a skull-headed mace encircled by a hooded-snake, a bow entwined by similar snake, an oblong shield with two tassels and a sword. He wears a *kirita* ornamented with skulls, serpent ear-rings, necklaces, garlands of flowers and skulls, beaded *yajnopavita*, girdle, short loincloth, anklets and toe-rings. Near his left foot Narasimha sits in *vîrâsana* with folded hands and near his right, Nandi treading on a human head, with the goat-headed Daksha-Bramha behind him. The *prabhavali* engraved out of the same stone as the image is quite plain, the sculptor having probably left the work unfinished. Other images in the place are a fine small Gaṇapati, a seated Kâlî and a low-relief image on the east wall, seated in *padmâsana* with folded hands and wearing neither *kirita* nor *yajnopavita* which is pointed out as a portrait of Jakanâchârya. There are three inscriptions in the temple.¹ Above the rock which overhangs the temple is a large open cave which has been carefully prepared to serve as a sitting room all the rain water being led out through rock-cut drains. The place has a charm of its own owing to its coolness and the breeze which brings the fragrance of the famous Champaka trees growing nearby.

Leaving the Siddhêśvara temple, we crawl up the faces of some rocks to the

Tuppada Koṇa or Ghee-pond which appears to be after all a powder-magazine. A small stone gateway and a short walk by the side of some rocks containing engravings

The Palace.

of fighting swordsmen brings us to the ruins of the palace and its granaries. Most of the buildings in this area except a stone room near the "ladies' bath" and a small Subrahmanyêśvara temple behind the palace, are built generally of sundried bricks, semicircular in section. In the midst of powder magazines and granaries stand the roofless walls (ht. c. 20') of several buildings which formed the abode of the Nâyakas. The magnitude of the structures can be imagined from the fact that one hall of more than 70' x 150' has plastered walls 20' high and 3' or 4' thick at the bottom, standing

(¹) Ep. Car XI. Chitadrug 2, 3, 4.

TEMPLE OF SIDDHESVARA—CHITRADURGA.



1. STORIED GATEWAY OF THE TEMPLE, (p. 18).



2. NANDI SHRINE TO THE LEFT OF THE MAHADVARA, (p. 19).



3. COURT-YARD AND INNER BUILDING.



4. SULA-BRAHMA, (p. 19).

on a stone basement. The peculiarity of the Subrahmanya temple consists in its having only one chamber with a raised plat-form in the centre on which at present are a linga and two Nāga stones.

A winding thorny path about three furlongs in length leads us to the highest peak of the hill on which is the citadel known as Lāl-Batêri defended by a series of battlemented stone walls. A large pavilion known as Boppayyana-châvaḍi and three ponds for storing rain water exist to-day and there is right at the top another stone pavilion with ornamental sixteen-sided pillars, which was perhaps a temple. The last of the Nāyakas is said to have been captured here by the Mysore troops. (The bricks used here are $10.5'' \times 7.5'' \times 2''$). A fine flight of steps on the west leads down to the "echo-rock" wherefrom two huge boulders on two opposite peaks give fine echoes, which are clear enough for half a dozen syllables. A second faint echo is also heard reflected by the rocks behind Gôpālakṛishṇa temple.

The steps lead down to a large temple of Gôpālakṛishṇa. It is a structure in the Dravidian style with the usual *garbhagriha* and *sukhanâsi*, a six pillared *navaranga* and a large four pillared closed *mukhamantapa*. The chief peculiarity of the plan is a closed passage round the *garbhagriha* meant for circumambulation. The *garbhagriha* ($10' \times 8'$) has an image of Gôpāla-Kṛishṇa (ht. $3' 6''$.) which appears to be a very old one, mention of it being found in inscriptions of 1338 A.D.¹ (Plate VII, 2.)

The image shows many of the characteristics of Hoysala sculptures but is ruder and less elegant. The god stands cross-legged playing on a flute and his hair which is not encumbered by a *kirita* is done up in a bun on the left side of the head. On either side of him are cows listening to his flute with female chauri-bearers below them. The *prabhāvali* has the images of the ten *avatāras* in the usual Hoysala form, Kṛishṇa being absent while Balarāma and Buddha are present. In the *sukhanâsi* is a seated image of Lakshmi with two hands in the *abhaya* and *varada* postures while the other two hold lotuses. The *sukhanâsi* doorway has a *dvārapāla* (ht. $4'$) on either side and Gajalakshmi on the lintel, this part of the temple being older than the *mukhamantapa*. In the *navaranga* are a number of images among which may be mentioned *Gaṇēśa*, *Garuḍa*, *Brahma*, and *Vishvakṣēna*. The last has the front right hand in the *tarjani* pose while the others hold the *chakra*, *śankha* and *gadā*. As is usual in Śrīvaiṣṇava temples, stone images of the following saints are also kept in the *navaranga*: Periyālvār, Tirumangai-ālvār, Pēyālvār, Pūḍattālvār, Poyhayālvār, Ālavandār, Nāthamuni, Kulāśēkharālvār, Toṇḍarālvār, Bhāshyakāra, Madhurakavi and Nammālvār. The *navaranga* has four fine pillars, each made of five smaller pillars at the bottom and the

(¹) Ep. Carn. XI. Chitaldrug 6.

ceiling has a large shallow dome with Padma and pendant, and on the beam are relief-figures of Indra, Kṛishṇa and other deities. One beam and a corner stone are cracked and need supports, especially the latter.

Opposite to the temple is Gôpâlakṛishṇa-svâmi's pond with a Hoysala inscription on the eastern rock¹. Passing through a fort-gate we reach two ponds known as Akkatangiyara Honḍa near which is a small temple of Viśvanâthêśvara with the sanctum under an overhanging rock. Higher up at a little distance is a high-walled enclosure popularly known as the mint. In a corner of the yard is a stone *mantapa* (10'×10') in the floor of which is an opening leading to a strong stone cellar more than 8' deep. In the latter coins are said to have been stored. A pathway towards the north-west leads us out of two fort-gates near the second of which between two rocks is a narrow, winding passage known as *onake kinḍi*. A soldier's wife, by name Ôbavva, is said to have defended it during a siege of the fortress slaying hundreds of sepoys with a wooden pestle before she fell. A small shrine near it is supposed to commemorate her heroism. Opposite to the shrine is a fine old Hanumân carved in relief on a boulder.

A little further down is the temple of Phalgunêśvara, a cave shrine facing westward, for which a *mantapa* was built in 1260 A.D.². (Plate VII, 3.) The inscription recording this event is preserved near the temple. As in the case of the Hiḍim-bêśvara temple the boulder over-hanging the *garbhagriha* is crowned with a stone *śikhara*, and the porch in front of the *mantapa* has rounded parapet walls and projecting stoneeaves. Unlike in the other temples, the pillars though of granite are well rounded. The isolated situation of this temple leads us to think that it possibly comes from the days when a Hoysala town flourished in the Chandravalli valley.

The most striking of the ancient monuments of the Chitradurga hill are the remarkable series of fortifications, which made the place well-nigh impregnable. The old Hindu walls of the Vijayanagar period were added to and improved by French engineers in the employ of the Nâyaka kings. Battlements and bastions were added, moats were dug up and hill batteries were set up provided with magazines and watch towers. The numerous caves afforded natural shelter for the hardy Bêgâr and Bêḍar soldiers from the latter of whom Hyder recruited his famous "Bêḍar" battallions.

It is proposed to describe the monuments of Huligondi in the Excavation supplement and the monuments in Chitradurga town in a later report.

(¹) Ep. Carn. XI. Chitaldurg 7.

(²) Ep. Carn. XI. Chitaldurg 11.



SOME ANCIENT COINS OF THE DEKCHAN: HOYSALA; VIJAYANAGAR; MYSORE.

PART III.

NUMISMATICS.

I. HOYSALA COINS.¹

Sir Walter Elliot, in his famous work on the coins of Southern India,² and *Rao Bahadur* R. Narasimhacharya in the *Mysore Archæological Reports*,³ have published a number of coins and supplied valuable information on the issues of the Hoysala dynasty. An attempt will be made here to give such additional information as may have become available during recent years, while noting the coins already published.

Though the Hoysala kingdom was a province of the Châlukyan empire which became independent in the 12th century, Hoysala coins do not have much in common with the coins of the Châlukyas. The latter, of which a large number of varâhas have been known bearing the names of Jagadêkamalla and Trailôkyamalla, are definitely of the punch-marked variety bearing on their obverse 9 punch-marks among which are generally 5 lions. The reverse is blank and the varâhas weigh about 57 or 58 grains. The Hoysala coins, on the other hand, are double die-struck, larger and better made, and weigh about 62 to 63 grains. The only common feature between the two classes is the presence of the lion type, and it is possible that the Hoysala lion crest is in some way connected with the Châlukyan lion type. The weight of 63 grains at once suggests a connection with the Chôla coins whose standard weight was also about 63 grains. A little before the Hoysala dynasty rose to power the Châlukyas and the Chôlas had struggled for the control of the modern Mysore area; and, the Chôla power which had declined from the greatness attained by it in the 11th century yet lingered in the south eastern Kannaḍa districts. Among the achievements of the early Hoysalas was the destruction of the Chôla power in the Kannaḍa country. In fact, it was from the Chôla governor that Vishṇuvardhana wrested Talkâḍ in 1116 A.D. It seems strange that this ruler who proclaimed that he was only a mahâmaṇḍalêśvara under the Châlukyan Empire should have adopted the Chôla weight standard of 63 grains for his coins. Probably this standard had become established during the century of Chôla rule in Mysore so strongly that a conquering enemy had to adopt it.

(¹) Based on some paragraphs of an unpublished work on "Dakhan Numismatics" (by the Director) which was accepted for the degree of D. Lit. at the University of London.

(²) Page 80 ff and Pl. III Nos. 90-92.

(³) 1917, P. 63; 1921, P. 32.

Another class of coins which resembles the issues of the Hoysalas more than those of the Chôlas or the Châlukyas is that of the Kalachurya dynasty. But as the accession of Bijjala took place after the death of Vishnuvardhana Hoysala, the resemblance is due to the fact that the Kalachuryas imitated some of the traits of the Hoysala coins which were already well known.

The first Hoysala to whom coins can be definitely assigned is Vishnuvardhana, two types of whose varāhas have been known.
Vishnuvardhana
 (1111-1141).

Varāhas.—Type A—Two Lions.

Gold; Size. 55"; weight 61.75 grains.

Obverse.—In bordering linear circle, maned lion to right with left fore paw raised and face turned towards a pillar on which is mounted a discus. Above it is another similar smaller lion with sun to right and moon to left.

Reverse.—Border: linear circle. 3-line legend in fine old Kannaḍa characters with straight rules between the lines:

1. śrī Ta
2. la kâ ḍu
3. go ṇḍaḥ.

[Plate IX, 1.

Talakâḍugonḍa is the title taken by Vishnuvardhana after his general Gangarāja took Talkâḍ. Of the lions on the obverse the upper one probably stands for the Hoysala Lion crest which is very similar in form to the lion appearing on the Châlukya coins. The larger and lower lion represents the deity whose vehicle the lion is, viz., Durgâ or Châmunḍâ. The full group is seen in the next type and a fine image of the goddess is preserved in the Kappe Chennigarâya temple at Bêlûr showing that her worship was popular in the time of Vishnuvardhana. The custom of figuring the vehicle instead of the deity is observed in the later Mysore coins of Kṛishṇarāja III and in the present day Mysore coat of arms where the lion stands for Châmunḍâ.

Type B.—Châmunḍâ.

Gold; Size. 6"; weight 63 grains.

Obverse.—Linear border; maned lion to right, parts of his body being represented by large and small disjointed pellets; on his back sits the goddess Châmunḍâ wearing crown and holding conch and discus in two hands. Her other hands are not clearly seen. Discus to her left and conch to her right.

Reverse.—Border: linear circle. Three line old Kannaḍa legend:

1. śrī No
2. ṇam-ba-vâ-ḍi
3. go ṇḍaḥ

[Plate IX, 2.

After conquering Gangavâḍi, Vishnuvardhana took Noḷambavâḍi and assumed the title Noḷambavâḍigonḍa.

No coins have till now been definitely attributed to any Hoysala king other than Vishnuvardhana. But a varâha with the legend 'Pratâpa Nârasimha' has been published by Hultzsch.¹ Owing to the occurrence of the title Pratâpa as on the Vijayanagar coins this specimen has been attributed to one of the Narasimhas who ruled Vijayanagar in the period of usurpations. But since another coin bearing the name Narasimha and having the Vijayanagar weight standard and other characteristics is known, serious doubt is thrown on the attribution of the present coin to Vijayanagar. The fact that the Vijayanagar varâhas weighed 52 grains while the coin in question weighs 63 grains settles the question and it is clear that it is a Hoysala coin. The presence of the Châmuṇḍâ type on the obverse exactly similar to type B above and the paleography and form of the legend on the reverse definitely prove that the coin was issued by a Hoysala possibly Narasimha I.

Type : Châmuṇḍâ.

Gold ; size. 55" ; weight 63 grains.

Obverse.—Châmuṇḍâ on lion similar to B.

Reverse.—Linear border ; 3 line old Kannada legend with interlinear rules :

1. śrī Pra
2. tâ pa Nâ ra
3. siṃ gha.

[Plate IX, 3.]

The scholar who first attributed any *haṇas* to the Hoysalas was Rao Bahadur R. Narasimhachârya. He found them among the coins in the possession of patel Chikkannagauḍa of Halêbîḍ, and published them with a short note.⁴ But many more Hoysala *haṇas* have been seen by scholars without being recognised, since several types of small gold and silver pieces were vaguely described under the name 'Virarâyi haṇa.'

Among the old *haṇas* or fanams found in large numbers in South India the most common appear to be the Virarâyi *haṇas*. They have been obtained in Coimbatore, North Canara, Kistna, Chingleput, Caddapah, Tanjore, Godavari, Madura, North Arcot, South Arcot, Malabar, Salem, Nellore and Coorg, and also found in Cochin where Buchanan thinks some of them were minted, and in Bangalore, Kolar and Chitaldrug. A specimen was obtained at Balapur on the bank of the Mahânadi in Central India.² About the authorship of these coins there has existed a vague uncertainty, Marsden attributing them³ to a Coorg Raja and Elliot accepting Buchanan's

(¹) Q. J. of the Andhra Hist. Res. Soc. Vol. I. Part III Page 134.

(²) See Q. J. Andhra Hist. Res. Soc. Vol. III. Page 182.

(³) Num. Orient. Vol. II. Page 744.

(⁴) Mys. Arch. Rep. 1921, plate XI.

view that they belong to the west coast. The same view is upheld in the Mysore Archaeological report, 1922, P. 32 where some specimens obtained from the Shimoga District are described and figured. Mr. R. Srinivâsarâghava Iyengar of the Madras Museum who has with great patience analysed the specimens in the Madras museum into 16 different varieties is also uncertain about their date and authorship¹. A close examination of the small gold and silver coins which go by the name of Virarâyi fanams shows that they can only have been issued by different people from different places.

But the most common kind is similar to those published by Elliot² and R. Narasimhâchârya³. It has on its obverse a figure formed

The Devices.

by several curved lines with a large number of dots on one side, while on the reverse is a long figure with 4 rows of dots on one side described either as uncertain or as a crocodile. The correct description and attribution of this type is important in a study of South Indian fanams. The identity of the obverse device becomes clear only when we consider it along with the other Hoysala fanams such as those found at Halêbîd⁴. On the latter the obverse figure is definitely a maned lion moving to right exactly as on the Hoysala varâhas described above. It is represented in a highly conventionalised form by some dots and lines which to the casual observer look meaningless. The lion's eyes, prominent parts of his snout, his shoulders and paws are represented by dots while a curved line stands for his raised neck, back and arched tail. The crescent-like curve above the lion's back seen in the Halêbîd fanams becomes narrowed into the shape of the *vîrarêkhâ* or the parabola-like mark worn by Vaishnavas on their forehead. Once the obverse device is identified as the Hoysala lion, the figure on the reverse is easily understood. Coin No. 86 of Elliot's plate III has the lion on the obverse and a boar charging to right on the reverse. No. 189 of his plate IV has a degenerate lion on the one side and a much less degenerate boar on the other. It will thus be seen that the reverse figure is only a conventionalised boar whose elongated snout and curled up tail have led to its being taken for a crocodile. It cannot be a crocodile as on most of the specimens the animal has ears. Thus it is seen that the most common type of Virarâyi hana is only a Hoysala coin with a boar on the reverse.

In support of this attribution the following points may be advanced. 1. The weight of the Virarâyi hana now under consideration is usually 6.2 grains. As a hana is a tenth part of the varâha the corresponding varâha coin ought to weigh about 62 grains⁵. Such a varâha was that of the Hoysalas. 2. As these coins are

(1) Q. J. Andhra H. R. Soc. I. p. 135.

(2) Coins of Southern India Plate IV. Nos. 189-192.

(3) Mys. Arch. Rep. 1921 Plate XI.

(4) Elliot C. S. I. No. 86 and Mys. Arch. Rep. 1917 Plate XV.

(5) See also Elliot C. S. I. Page 147, No. 4.

found in large numbers between the Kâvêri and Krishnâ rivers and occur especially in the Mysore State and the Tamil country to its south-east, they could only belong to a large and powerful empire. Vijayanagar is impossible owing to differences in types and weight standards. The other possible empire is that of the Hoysalas.

3. Virarâyi fanams are said to be found in large numbers at Halêbîd and other well-known Hoysala centres. They have been collected in the Chandravalli excavations on the same level with and in close proximity to an image of Sala killing the tiger.

4. The name Virarâya occurs among the Hoysalas more than in other dynasties.

Who then was this Virarâya? The Chôla Virarâjendra may be left out of consideration as the Chôla emblems are very different from the lion and the boar, and the Chôla coins have been known to be of a different fabric. Ballâla I may also be

Vira-*raya*.

rejected as he is not famous as Viraballâla and as the Virarâyi fanams are subsequent and degenerate forms of the earlier Hoysala fanams. The boar on the reverse is more probably a later revived form than a continuation of the Châlukyan boar. Thus the claims of Viraballâla II and of Viraballâla III have to come in for final consideration. The contrast between the original boar type, figured by Elliot¹ which is small and thick with a fine lion and a boar, and the degenerate common Virarâyi with broad flan and conventionalised devices suggest the view that the former was issued by Viraballâla II when art was still in a flourishing condition, and the latter belongs to Viraballâla III and his tempestuous days. The occurrence at Halêbîd of at least three other reverse types makes it possible that some three or four generations intervened between the earlier kind of boar type and the later broad variety. Thus the author of the common Virarâyi fanams appears to be Viraballâla III who ruled south India below the Krishnâ for over half a century and was perhaps popularly known as Virarâya.

A large copper coin of this kind has also been known².

The collection of the Halêbîd patel has at least four other types which may be arranged in the order of increasing degeneration and studied :—

Other types.

1. *Lion and Narasimha*.

Gold; size .65"; weight 6.7 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Narasimha seated in *padmâsana* facing with discus in right hand and conch in left.

[Plate IX, 4.

The coin of Narasimha I (described on page 24) does not have any figure of Narasimha upon it. As the present type is different in fabric and the obverse closely resembles the coin attributed to Viraballâla II it may be assigned to Narasimha II.

(¹) Plate IX, 8; Also Elliot. C. S. I., Plate. III 86.

(²) Plate IX, 12.

2. *Standing Archer.*

Gold ; size. .27" ; weight 6.5 grs.

Obverse.—Lion to right, with curved line ornamented with 10 pellets above.

Reverse.—Man standing holding strung bow in his left hand with the shaft resting on his shoulder. In right field part of bordering circle. [Plate IX, 5. The figure is either Râma or Śiva as Kirâta, more probably the former. The coin may, with some probability, be assigned to Sômêśvara who may have been connected in some way with Râma as seen by the name of Râmanâtha which he gave to his younger son.

3.(a) *Dancing Durgâ.*

Gold ; size. .32" ; weight 6.3 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Four-armed Durgâ wearing *kirîṭa*, bracelets and anklets, but otherwise naked, holding discus in the right hand, and conch in the left.

This type appears to belong to Narasimha III.

[Plate IX, 6.

3.(b) *Durgâ—Quarter haṇa.*

Gold ; Size. .15" ; weight 1.1 grs.

Obverse.—Similar to obverse of No. 2. The curved line shows 3 pellets.

Reverse.—Dancing Durgâ.

[Plate IX, 7.

The reverse type is the same as that of No. 3a, the author being probably the same. The existence of a quarter haṇa of gold whose value to-day would be about two annas is noteworthy. Coins of similar denomination existed under the Gangas.

[Plate IX, 7.

4. *Boar.*

Gold ; Size. .32" to .37" ; weight 6.3 grs.

Obverse.—Lion to right, its neck, body and tail being represented by curved lines, while its face and forelegs are indicated by four and eight pellets respectively. Above, Vîrarêkhâ.

Reverse.—Boar to right with tail curled up. Ears may or may not be visible. The legs are represented each by three dots standing for the three joints.

[Plate IX, 8 to 11.

This is the most common type of Vîrarâyi haṇa. As shown above it may be attributed to Viraballâḷa III. Copper and silver coins of similar fabric are also known. See E. C. S. I. Plate IV, No. 104.

[Plate IX, 12.

It is hoped to publish later a detailed examination of the other varieties known as Vîrarâyihaṇas.

II. SOME PROVINCIAL COINS OF VIJAYANAGAR.

The remarkable uniformity and continuity of the coins of the Vijayanagar emperors show that a very strong controlling influence was exercised by the imperial government on the issue of coinage. But at the same time it is a well-known fact that the issue of local coins by governors and other authorities was often permitted. **Provincial issues.** The mention of the gadyâṇas issued in the reign of Harihara¹ from Mangaḷûru and Bâraṇanûru and the existence of copper coins of the elephant type with the legend *la—mana daṇḍayakaru*² go to show that the provincial coins were of both gold and copper. Towards the last days of the empire especially the varieties of local coins appear to have been so numerous that Caesar Frederick writes in connection with his journey from Vijayanagar to Goa in 1567: "When as we came into a new Governor's country, as every day we did, although they were all tributarie to the king of Bezeneger, yet everyone of them stamped a several coin of copper, so that the money that we took this day would not serve the next³." It would be interesting to find out what manner of coins the provincial coppers of Vijayanagar were. In this connection we may consider the nature and authorship of the coins commonly called the chequered reverse type.

Marsden, Elliot and many other writers have already noted the fact that coins with crossed lines on the reverse occur largely in and around the Mysore State; and though some of them have been uncertain about their authorship, Marsden and Tufnell have attributed them to the Mysore State. **Chequered Reverse Type.** A closer study of this series reveals its exceedingly interesting nature.

On detailed examination it is possible to arrange the reverse designs into six classes forming a gradual series⁴. (1) Those with the legible Nâgari legends: Pratâpa-Kṛishṇarâya, Pratâp-Âchyutarâya and Pratâpa-Sadâśivarâya with thick double rules between the lines, the vertical strokes of the Nâgari characters in the three lines being so placed that they appear like parts of straight lines. (2) The vertical lines are joined to each other forming a chequered pattern, while in the inter-spaces there are imitation Nâgari characters. (3) Two sets of vertical and horizontal lines cross each other and in the inter-spaces a meaningless but definitely formed L shaped design appears. (4) In similar spaces appear small curved lines regular but meaningless, and not connected with the horizontal or vertical lines. (5) In similar inter-spaces regular small circles appear. (6) Instead of double lines crossing each

(¹) Ep. Ind., VIII 130, n. 1.

(²) Purchas, His Pilgrimes Vol. X. page 99.

(³) Ind. Ant. XX. 304.

(⁴) Plate IX, 13 to 18.

other two sets of equi-distant parallel lines cross at right angles with the inter-spaces either blank or ornamented by single pellets.

The natural successors of the last series appear to be coins with legends in Nāgari, Kannaḍa, etc., definitely naming some ruler. The latter legends like Śrī Rājā Siva Chhatrapati of Mahārāshṭra, Śrī Sadāśiva of Keḷadi, Kaṇṭhīrava Narasarāja of Mysore and Vīra Venkaṭa Rāva of Tanjore mostly belong to about the middle of the 17th century when the empire of Vijayanagar disappeared. An important clue to the significance of the chequered reverse device is obtained by the barbarous imitations of the Nāgari legends of the Vijayanagar emperors. A reasonable explanation is that even from the days of Kṛishṇarāja and Achyuta the local mints of the districts commenced to issue coins bearing the emperors' names. When the power of the empire began to decline and the local authorities grew more and more out of touch with the central power or unwilling to acknowledge its supremacy, the reverse device underwent a gradual degeneration until at last the chequered pattern stood meaningless. Though it is natural to think that the rapidity of degeneration differed in different mints, the sequence order of degeneration may possibly be something like the classification above made. Granting about a generation for each kind of device mentioned we can make a rough calculation and note that the chequered reverse type had become established before the middle of the seventeenth century. It is quite possible that it might have continued in use on copper coins here and there even in the earlier part of the eighteenth century as it appears to have done in Mysore, where, on the Kannaḍa numeral types, the chequered reverse appears in a variety of forms.

A close study reveals the very interesting fact that more than thirty different devices appear on the obverse¹. Arranged in the traditional order of Hindu Mythology they would stand thus :—(1) Gaṇēśa, (2) Half-swan Sarasvati, (3) Sarasvati in human form, (4) Lakshmi on lotus, (5) Goddess riding on elephant, (6) Seated Goddess—Gauri, (7) Matsyāvatāra—half human, (8) Matsyāvatāra—fish, (9) Tortoise, (10) Boar, (11) Lion looking forward, to left or to right, (12) Lion facing, (13) Lion seated, (14) Lion face, (15) Vāmana, (16) Paraśurāma (reverse device) (17) Sitā-Rāma, (18) Kōdaṇḍa Rāma, (19) Muralīdhara Kṛishṇa, (20) Buddha, (21) Kalki, (22) Gaṇḍabhêruṇḍa, (23) Discus, (24) Conch, (25) Bell, (26) Lotus, (27) Hanumân, (28) Garuḍa, (29) Bull, (30) Deer, (31) Tiger, (32) Peacock, (33) Sword, (34) Dagger with garland, (35) Dagger between conch and discus, (36) Trumpeting elephant, (37) Elephant with lowered trunk, (38) Consorts on horse-back.

Marsden and Tufnell have published a few of these and attributed them all to the Mysore State. This attribution appears to be incorrect, because : (1) the Mysore State

(¹) For some of these see plate IX, 19 to 26.

did not have under the Hindu rulers the greatness necessary for the issue of these varied types ; (2) a large number of them come from parts of South India which were definitely outside the Mysore State and were within the old Vijayanagar empire ; (3) the Mysore State has its own distinctive coinage based on the model of the Elephant type, one of the provincial issues of Vijayanagar ; (4) the distinctive Vaishṇava character of the series agrees well with that of the Vijayanagar empire in its last days ; (5) the barbarous imitation of Nāgari legends would more naturally belong to a declining empire than to a small centralised and growing state like Mysore. Of course Mysore got its Elephant type from Vijayanagar just as other parts of South India got other devices.

EARLY COINS OF THE KINGDOM OF MYSORE.

The modern territories of Mysore were in the later days of Vijayanagar governed by numerous local rulers who were controlled by provincial Viceroys ruling from places like Śrīrangapaṭṭaṇa and Muḷabāgal. When in 1610 Rāja Oḍeyar, chief of Mysore, wrested the viceroyalty of Śrīrangapaṭṭaṇa and was confirmed in that post by the emperor Venkaṭa Rāya I, the Mysore State rose to a position of great importance. From the inscriptions we gather that until 1646 the Mysore chiefs definitely acknowledged the supremacy of Vijayanagar. During this period they do not appear to have minted any distinctive coins of their own. But it is possible that the elephant device, which became later definitely associated with Mysore, was being used for the coins issued from the Śrīrangapaṭṭaṇa mint during this period.

KANTHIRAVA NARASA RAJA.

Between 1646, when Kaṇṭhirava Narasarāja defeated the combined forces of the Emperor and the Keḷadi Nāyaka, and 1666¹ when Doḍḍa Dēva Raja declared himself an independent king, the political position of Mysore was changing from year to year. Some time after 1646 Kaṇṭhirava Narasarāja issued the first independent coins of the Mysore State. Naturally he followed in almost every detail the example of the imperial coins including the standard weight of 52 grains. The Bangalore Museum collection has an interesting half-varaha² of this ruler.

Type I. Lakshmi-Narasimha.

Gold ; size, 4" ; weight 26 grains.

Obverse.—Four-armed Narasimha holding conch and discus, seated to front on dais with Lakshmi on his left lap.

(¹) Bherya plates, Ep. Car. Vol. IV. Yedatore 54.

(²) See also Elliot C. S. I. Plate III. Nos. 101 and 102.

Reverse.—Three-line Nâgari legend.

1. Śrī Kaṁ (ṭhī)
2. (ra) va Na ra
3. (sa) rā ja

[Plate IX, 27, 28.]

It will be seen that in its weight, in the presence of a god on the obverse¹ and in the use of Nâgari for the three-line legend on the reverse, the Vijayanagar model is closely followed. It looks appropriate also that, since Kṛishṇarâya's varâhas have Kṛishṇa and Venkaṭarâya's Venkaṭêśa, Narasarâja's coins should have Narasimha.

Kaṇṭhîrâyi Haṇa—Type: *Narasimha*.

Gold: size. 25"; weight 5·2 grains.

Obverse.—Four-armed Narasimha seated to front holding conch and discus.

Reverse.—Variety A: Three-line Nâgari legend, with interlinear double rules, probably standing for

1. Śrī,
2. Kaṁ ṭhī
3. ra va

[Plate IX, 29.]

Variety B.—Three-line legend—uncertain with similar rules.

[Plate IX, 30.]

Next to the Virarâyi haṇa, the Kaṇṭhîrâyi haṇa is the most common gold coin in South India. The successors of Narasarâja and many of their neighbours appear to have issued these haṇas which served as inter-statal currency for nearly a century in South India. It is well-known that even as late as the early 19th century Dewan Pûrṇayya got Kaṇṭhîrâyi haṇas minted in large numbers. Pûrṇayya's issues are known as Giḍḍa or small Kaṇṭhîrâyi haṇas while the issues of Narasarâja are called Agala or broad Kaṇṭhîrâyi haṇas.

No distinctive copper coins of Narasarâja are known. But among the copper coins of the chequered reverse type, described under the Provincial coins of Vijayanagar² is a variety with a lion facing and seated on its haunches which may as well have been issued by Kaṇṭhîrâya Narasarâja.

CHIKKA-DEVARAJA.

No coins are known which can be definitely attributed to the successors of Narasarâja until we come to the reign of Chikka-Dêvarâja. Elliot long ago published³ a coin regarding the authorship of which he was doubtful.

(¹) Lakshmi-Narasimha actually appears on the coins of Harihara I.

(²) See Page 29 of this report.

(³) Elliot C. S. I. No. 106. Plate III.

Type: Kṛishṇa.

Gold; Size. 4"; weight 52·7 grains.

Obverse.—Under ornamental arch Baby Kṛishṇa dancing, wearing girdle of jingles and holding a lump of butter in his right hand, while the left is outstretched. Near his feet is a curved line with a three-pronged head which is either the petals of a lotus or the hoods of a cobra. In the latter case the image would be that of Kāṭingamardana and in the former, of Navanita-nṛitta Kṛishṇa.

Reverse.—Three-line Nāgari legend with single intervening rules:

1. Śrī Chi
2. ka de va
3. rā ja

[Plate IX, 31.]

A half-varāha weighing 25·7 grains has been published by Elliot (No. 107) and another exists in the Bangalore Museum collection. It is exactly similar to the above varāha, but the legend appears to be slightly different. [Plate IX, 32.]

Chikkadēvarāja altered the old Mysore type both on the obverse and on the reverse; but he kept up the old weight standard.

KANNADA NUMERAL TYPE.

Large numbers of coins are found near Mysore having a chequered pattern on the reverse with meaningless symbols in the inter-spaces and bearing on the obverse a bordering circle of dots in the centre of which is a Kannada numeral. These numbers range generally from one to thirty one¹ and there can be little doubt that they belong to some Mysore king. As all the varieties are of nearly the same weight and size, it is clear that the numbers do not indicate their value. The only possible explanation would perhaps be that the numbers stand for the regnal years of issue. Who then was the Mysore king who reigned for 31 years? It has been suggested that the coins could be attributed to Doddakrishṇarāja who reigned between 1713 to 1731. But it may be noted here that the Mysore king who reigned for 31 years and died in the 32nd year was Chikkadēvarāja who reigned from 1672 to 1704. It may also be noted that it was in the reign of Chikkadēvarāja that Moghul influence was very strong at Mysore leading to a political alliance between Chikkadēvarāja and Aurangzeb and the introduction into Mysore of the Moghul system of administration. It is possible that the famous prime minister of Mysore at this time, the Jain Viśālāksha Paṇḍita, might have introduced the system of minting the regnal years on

(¹) Plate IX, 37 to 64.

the copper coins to commemorate the accession to the throne of his friend and pupil Chikkadēvarāja. However the attribution cannot be beyond doubt as no corroborative evidence has yet been available. On the other hand a fact which somewhat disturbs this conclusion is found in the existence of a smaller coin in the collection of this department with chequered reverse, bearing on the obverse the numeral 40.¹ Jackson² mentions types with the numerals 32 and 33. The other numbers after 31 are not to be seen anywhere now. We can only assume that the reckoning introduced by Chikkadēvarāja was possibly continued by his successors.

ELEPHANT TYPE.

By far the most numerous kind of copper coin found in and around the Mysore State is that with a chequered pattern on the reverse and the elephant on the obverse. The latter device is seen in a large number of varieties, the elephant moving to left or to right, the trunk and tail lifted up or lowered, and sometimes the animal's back being caparisoned. The occurrence of this type among the ruins of places like Muḷa-bāgal which was outside the Mysore area until the days of Hyder, suggests the view that the type was originally one of the Vijayanagar provincial types which might have been adopted by Mysore. That this was the prevailing type in old Mysore is borne out by the fact that the copper coins of Hyder and Tippu have the elephant type, which may have been inherited by them from the period of the Daḷavāyis. So it looks most probable that the chequered reverse type with an elephant on the obverse was the most common type of copper coin in the early Mysore State and was issued probably from the time of Narasarāja down to the regime of Hyder, *i.e.*, between 1646 and 1761 with perhaps an interruption of about 31 or 41 years about the time of Chikkadēvarāj.

No other coins have been known which are definitely attributable to the Mysore State before the time of Hyder.

(¹) Plate IX, 65.

(²) Jackson : Coin Collecting in Mysore, P. 13.



MANUSCRIPTS.



1. JAYAREKHA OF TUNGOTI. (p. 47)

Mysore Archaeological Survey.]



2. PARADARA SODARA RAMANA KATHE, (p. 35).

PART IV.

MANUSCRIPTS.

(1) DHANAVÂSTU.

An interesting palm leaf manuscript in a good state of preservation was received from Mr. K. S. Krishnappa, Head Draftsman, Railway Division, Hassan, and was found to contain a Kannaḍa work named *Dhana-Vāstu* or *Treasure Sites*. It has 167 well-written leaves and purports to describe the sites in South India where treasure is to be found. The manuscript is 16"×1½"×4" (with boards). The characters are modern Kannaḍa with a few peculiarities. The language is mostly Kannaḍa prose interspersed with Sanskrit stanzas full of errors, followed by explanatory notes. Astronomical and mathematical calculations occupy an important portion of the work. Viśvakarma the divine architect is said to have inspired the author.

The manuscript commences with a benedictory note to god Agni with a passing reference to the three forms: *Dakṣiṇa*, *Gārhapatya* and *Āhavanīya*. Prayers are offered to Sandhyā, Gāyatri, Śakti, Mahākālī and other female deities in the Yajurvedic form and the method adopted in the ritual is that of the goldsmith community who are also known as Maya Brāhmanas or Viśvakarmas.

The aim of the writer appears to be to record a number of sites supposed to contain large quantities of treasures which could be secured by any member of the community by offering rice, lemons and other things and by sacrificing a number of innocent victims such as buffaloes, goats, pigs and cocks. According to this manuscript, each site is guarded by a demon or some unseen power to whom the above offerings should be made by the treasure seekers.

Mention is made in the work of places like Maṇipura (Chāmarājanagar Taluk) Kikkêri, Belgoḷa also called Chôlarājapura, Chāmarājapaṭṭana, Rāmanāthapura, Beṭṭadapura, Arkalgûḍ, Chûta-pura or Māgaḍi, Sāvandidurga, Piriypaṭṇa and other places in the Mysore State. Even the temple of Agastyêśvara (probably that at Tirumakûḍlu) is mentioned by the writer.

The places where such fabulous treasure troves are to be found are usually near temples, below forts (Durgas) and at the foot of trees like the *figus religiosa*. The work is not of any literary value and the language is full of errors. The information given is unreliable. The work is interesting only as a recorded example of the strange ideas current among the rural folk regarding the treasures buried underground.

(2) PARADĀRA SÔDARA RÂMANA KATHE.

There is a general impression that there are fewer historical works in Kannada than in some of its sister languages; but it must be confessed that sufficient effort has not been made for the collection of historical material from Kannada works.

Sources of history in Kannada.

More than six years ago, Mr. M. H. Rama Śarma of Bangalore, who was searching for materials on Vijayanagar history called the attention of the present Director of Archæology to the existence in the Oriental Library at Mysore of four palm leaf manuscripts which contained the heroic story of Rāmanātha, a Karnāṭaka prince of the 14th century, who fought the invading armies of Delhi and fell in the defence of his country. Two of the manuscripts are copies of a Kannada poetical work by Nanjuṇḍa, while the other two are copies of a smaller work by Ganga. Mr. Rama Śarma has since then made a detailed study of the subject and his valuable and original discoveries will be published elsewhere. With due acknowledgments to that scholar for many identifications and interpretations, an attempt is here made to give a summary of the story as gathered from one of the manuscripts of Nanjuṇḍa's work: Paradāra Sôdara Râmana Kathe.

The manuscript now used is number cd 12 *ka* in the manuscript catalogue of the Library. The first leaf is missing and the story, as we have it here, does not run on quite to the end. The famous deeds of valour done by Kumāra Rāmanātha, son of King Kampila of Kummāṭa, are narrated in the present manuscript in ten *āśvāsas* which are divided into 37 chapters and contain in all about 4,487 stanzas. There are 226 leaves each measuring 1' by 2". (Plate X, 2.)

The condition of the manuscript is very good as may be judged by the neatly preserved leaves and the easily readable letters. Each line on each leaf is numbered as the leaf itself. The lines run regularly, and the characters are well-formed. This manuscript, which is certainly a copy of an earlier one, may probably belong to the middle of the eighteenth century.

At the end of every *Āśvāsa* of the poem, the author Nanjuṇḍa, gives the names of his own grand-father, father and two paternal uncles of whom one was older and the other younger than his father. Though there is not much indication even in the manuscript as to the date of the poet, these names and the titles attached to them together with certain indirect evidences, go a great way in determining the period when the poet lived.

The Author.

The name of his grand-father was Vijaya¹, that of his father, Mādhava², and that of his younger paternal uncle Vijaya³. The last named is said to have died in battle in the presence of his master Nanjarāya or Nanjarāja, who ruled Changanāḍ between 1502 and 1533.⁴ On page 5a of the manuscript⁵ the poet says:—

ಚಂಗನಾಡಾಳ್ ನಾಲ್ವತ್ತು ನಾಯಕಗಜ |
 ಸಿಂಗನೇಪ ಮಾಧವನಾ ||
 ಅಂಗೋದ್ಧವನಂಜುಂಡನಾನಿದನುಮ |
 ನಂಗೋ ಪೇರ್ದ ರಸಿಕರ |
 ಯದುಕುರಾಮಾತ್ಮರೆಂದೆಂಬ ಕುರಾಗತ |
 ವಿವಿತಬರಿದನಾಂಕನೇವಾ |
 ಚದುರಮಾಧವನಾತ್ಮಜ ನಂಜುಂಡನಾ |
 ನೊದವಿ ಪೇಳಿದನೀಕ್ರಿಯಾ ||

It is thus certain that the poet was connected with Changanāḍ and was a descendant of a family of ministers. On the strength of the phrases and attributes used by the poet, Mr. R. Narasimhachar⁶ opines that his father Mādhava must have been a brother of Mangarasa, who was the author of Jayanripakāvyā, and other works and lived in 1508⁷. The year 1525 has been given by Mr. R. Narasimhachar as the probable date of the work. As Nanjunḍa is said to have been killed in battle by a general of Rāja Oḍeyar of Mysore (1578-1617)⁸ the work was more probably produced about the year 1570.

In spite of the fact that more than two centuries elapsed between the death of Kumāra Rāma and the composition of the work, and that poetic fancy plays a free part in the descriptions, the poem is remarkably valuable as a historical work. The facts mentioned in it about the political condition of the Dakhan in the early part of the fourteenth century are corroborated to a surprising extent by the evidence of Nuniz and Ferishta. The main events relating to the kingdom of Kampilārāya, its relations with the Hoysalas and the Kākatīyas, and its fall before the Moslems, (c. 1327), may be accepted as definite historical facts, which the poet

Historical Value.

(¹) ಯದುಕುರಾಮಾತ್ಮ ನಂಜೋದ್ಧವನಾದ ಪ್ರಧುಕುರಾಗ್ರಗಣ್ಯ ವಿಜಯನೃಪಾಲ. Mss. Leaf. 5.

(²) Mss. Ibid.

(³) Mss. Ibid

(⁴) Lives of the Kannada Poets by R. Narasimhacharya Vol. II. page. 203.

(⁵) Stanzas 67 and 68.

(⁶) Lives of the Kannada Poets Vol. II page 203. Possibly, he was a cousin.

(⁷) Mangarasa is referred to by Nanjunḍa not by name, but only as 'hiriyayya.'

(⁸) Mys. Arch. Rep. 1925, p. 16.

collected either from the strong local tradition existing near Ānegondi, or, more probably, from some contemporary work, now lost. The information given by Nanjunḍa is historically very important as revealing the existence of a till now unknown fourteenth century kingdom from whose ashes was probably raised up the Vijayanagara empire by Harihara and Bukka, who are stated by Nanjunḍa to have been officers in Kampila's treasury.

OUTLINE OF THE STORY.

Between the oceans, the gigantic waves whereof beat against the coasts that kept them back and to the south of the sacred and divine mount of Meru¹ lay the Karnāṭa country, rich, splendid and glorious,² with innumerable villages, cities, districts, fortresses³ extending from the Kāvêri to the Godâvari⁴ and containing, by the side of the beautiful Tungabhadra⁵ and a splendid lake,⁶ the famous Pampâkshêtra or Pampâpuri⁷ wherein resided the linga of Virûpâksha. South of this place lay a very huge, fierce and mountainous forest called Hosamale⁸ in the heart of which was situated the strong durga or fortress of Kummaṭa, a historical Eldorado,⁹ populous, prosperous and very rich, with streets and divisions well arranged.

-
- (1) ಆ ಮೇರು ಗಿರಿಯ ದಕ್ಷಿಣಭಾಗದೊಳಧಿ |
ರಾಮತೆ ವಡೆದೇಸಿದರ್ಪ ||
ಭೂಮಿಗಳೆಡೆಯೊಳರ್ಪುದು ಕಂನ್ಯಾಳಮ |
ಹಿಮಂಡಲ ಗಾಡಿವೆತ್ತು || (p. 8b, st. 20)
 - (2) ಸಿರಿಯಂದಾ ಸಿಂಗರದಿಂದ ಸೊಬಗಿನಿಂದ |
ಕರಮಸೆವುದು ಕಂನ್ಯಾಳ || (p. 7b, intro : verse.)
 - (3) ಗ್ರಾಮನಗರ ಬೇಡ ಬರ್ಪಡ ದುರ್ಗದೋ |
ಣಾಮುಖ ಸಂದೋಹದಿಂದ || (p. 8b, st. 22)
 - (4) ಕಾವೇರಿಯಿಂದ ಗೋದಾವರಿಗೆ ಮಿ : ದ್ಯಾರ್ (p. 8b, st. 21)
 - (5) p. 12a. st. 72.
 - (6) p. 12b. st. 77. ಕಂಡಾಕಾಕರ.
 - (7) p. 14a. Line 5. Hampi in Vijayanagar, Bellary District.
 - (8) ಆ ವಿರೂಪಾಕ್ಷನ ನಿಲಯದ ದಕ್ಷಿಣ |
ಭೂವಲಯದೊಳುಮ್ಬುಗಗಳಾ |
ಆವಾಸದಂಕಿರ್ಪುದು ಹೊಸಮರೆ.... || (p. 21b, st. 1)
 - (9) ಅಳುಕಿ ದಾನವರಟ್ಟುಳಿಗಮರಾವತಿ |
ಯಳಿದುದಾದುರ್ಗ ಕೆಂದೆನಲೊ ||
ಪೊಳೆವ ಪೊಂಗಲಸದುಪ್ಪರಿಗೆಯ ನಿಲಯ ಸಂ |
ಕುಳದಿಂದಾ ಮೆರೆವುದಾ ನಗರ ||

From such a capital city, king Kampila ruled over his extensive dominions living in a palace, the appearance of which was made very picturesque and imposing by the stables for elephants and horses, theatres, museums¹ etc. Hariharadêvi² was his crowned queen. Baichappa³ was his excellent minister and yuvarâja Bhairava⁴ his son. Ballâla the Hoysala king and Vîrarudra the Kâkatîya king of Orugal were afraid of king Kampila's prowess, which was such that the territories of even the sultan of Delhi and Gajapatirâya could be very easily captured if only Kampa minded⁵. The birth of Kumâra Râmanâtha further strengthened his position against the Sultan of Delhi and the neighbouring kingdoms of Vîrarudra and Ballâla⁶ and fully justified his *birudas* mûvaru-râyara-gaṇḍa, misara-gaṇḍa, gajapati-gaja-simha, narapati-nara-vêtâla and the like. No wonder then that Râmanâtha's two sisters, Mâramma and Singamma should feel proud of their valorous and powerful brother who, when he grew up to manhood, married five ladies⁷ and was created the yuvarâja.⁸ His one ambition was to curb and check the

- (¹) ಕರಿಶಾಲೆ ಹೆರುಶಾಲೆ ನಿಶಿತಾಯುಧಶಾಲೆ |
ಸುರುಚಿರ ನಾಟಕಶಾಲೆ ||
ವರಚಿತ್ರಶಾಲೆ ಮಂತಣ ಶಾಲೆಗಳಂ |
ದರಮನೆ ಕಣ್ಣಡಮಾಯ್ತು || (p. 29b, 2)

- (²) P. 31a, st. 24; (³) P. 31b, st. 27. (⁴) P. 31b st. 28.

- (⁵) ಹೊಕ್ಕಿರಿವನು ಬರಾಳನ ರಾಜ್ಯವ |
ನೊಕ್ಕಲಕ್ಕುವ ನೊರುಗಲ್ಲ ||
ಮೆಕ್ಕತುಳದ ಎರರುದ್ರನ ರಾಜ್ಯವ |
ಮಿಕ್ಕವರಣೆಯ ಕಂಪಿಲಗೆ || (p. 32b, st. 40)
ದಿಕ್ಕಿಯ ಸುರುತ್ತಾಣನ ರಾಜ್ಯವನೆಲ್ಲ |
ಕೊಳ್ಳಿಕೊಂಬನು ಕೊಳಿಸಿದೊಡೆ ||
ಕಳಂಕವೈದಿಸುವನು ಗಜಪತಿರಾಯ |
ಗುಣದೇಶವನೆಲ್ಲವನು || (p. 32b, st. 41)

- (⁶) p. 53b, st. 64-66.

- (⁷) ಪಂಡೆಬಾಣಂಗಳ ನಡೆವೆ ಕಂಗೇಸದಿರ್ಪ |
ಪಂಡೆಸಾಯಕನಂತೆ ಕಾಂತ ||
ಪಂಡೆಕದೊಡಗೊಡಿ ಕುವರನೆಸೆದನಾ |
ಕಾಂಡನಮಣಿ ವಿಪ್ಪರದೊಳು || (p. 55a, st. 91)

- (⁸) ತಮತಮಗೊಲದು ಕೊಂಡಾಡೆ ಪೊರರು ಭೂ |
ರಮಣರು ಸುಕುಮಾರನಗೆ ||
ಸುಮುಹೂರ್ತದೊಳು ಯುವರಾಜ ಪಟ್ಟವನಾ |
ಸಮಯದೊಳೊಲದು ಕಟ್ಟಿದನು || (p. 56b, st. 115)

The poet speaks also of Bhairava as Yuvarâja (p. 31b, st. 28).

vandalism' of the Turukas who were a menace to the peace and religion of the country. Rāma who had a giant's strength knew how to use it and was thus envied by the neighbouring kings. His horsemanship² and bravery had spread his fame everywhere in the country.

The relation between the kingdoms of Kampila and Ballāla was not at all friendly. The subjects of Kampila had generally the upper hand over those of the Hoysala and often had roamed about in the dominions of Ballāla wresting from the rich³ their riches and raiding the towns and forts⁴.

Once, when Rāma sent his messengers to Hulihêru, a place in Ballāla's dominions⁵, the chief of that place dealt severely with them and drove them out. Kampila, on learning what had been done, sent his forces to the place in great fury without any loss of time⁶. The fortifications were captured and Ballāla's men were completely defeated. Ballāla could not contain himself when he heard of the disaster. Gathering a large army from Kongu, Kodagu, Maleyāla and Tivula countries⁷ he crossed the valley of Bāgûr⁸ to crush Kampila.

(¹) ದೇವಾಲಯಗಳನ್ನೆಡೆದು ಕೆಡಿಸಿದರು |

ದೇವರ ಕಿತ್ತು ಧರಣಿಯಾ |

ದೇವರ ಸತ್ಯಮರ್ಪ ಕೆಡಿಸಿದರು ಧ |

ರಾವಳಿಯದೊಳು ದಾನವರು | (p. 59b, st. 26)

(²) In this connection it may be said that Rāmanātha, sometime after his marriage proved his horsemanship by subduing a wonderful and unconquerable horse which was brought from Goa, then a very important commercial city. (p. 61a, st 64.)

(³) ಬಿಡದೆ ಸುಖ ಗದ್ಯಾಣವ ಕೊಂಬರು |

ವಿಡಿದು ಧನಕರ ಧನವನೊ |

ಜಡಿದು ಶೇಕದುಕೊಂಬರು ಕಂಪರಾಯನ |

ಗಡಿಯವರಾರಾಜ್ಯ ದೊಳಗೆ ||

(p. 66a, st. 2)

(⁴) ಕೋಟೆಯಿಂದೊಳಪೊಕ್ಕು ಪುರಗಳೊಳಗೆ ಬಲು |

ದೇಟೆಯ ನಾಯ ವಿಡಿವರೊ |

ಲೂಟಮಾಡುವರು ಹೊಸರದೊಳವರ ಕಾ |

ರಾಜ ಕೈವಿರಾರುತಿಹುದು ||

(p. 66a, st. 3)

(⁵) 66b, st. 6.

(⁶) 68a, st. 30.

(⁷) ಕೊಂಗು ಕೊಡಗು ಮಲೆಯಾಳತೀವುಳದೇ |

ಶಂಗರ ಕೂರಾಳುಗಳಾ |

ವಿಂಗದೆ ಕೂಡಿದ ಬರ್ದಾಳ ನೃಪ ರಣ |

ರಂಗ ಕೇಳಿಯ ರೋಲುಪಮ ||

(p. 70b, st. 4)

(⁸) p. 75a, 73.

But Kampila was not unready for him. Under his able generals Akkasāleya Chikka, Kālānjiya Kampa, Kolliya Nāga, Haḍapada Balluga, Okkaliga Nāgaṇṇa, Bhaṇḍāri Sōmaṇṇa, and others, who were all warriors of proved valour and fame, he also sent an army asking his son Rāma to lead the host against Ballāḷa. Soon this army marched beyond Ānegondi and the valley of Bisilahalli¹. In the battle that ensued, Rāma claimed victory². Just at this time tactful ministers like Sōmadaṇḍādhīpa and Baichadaṇḍāyaka intervened and brought about reconciliation between the two kings by making them realise the importance of alliance between the Hindu kings against the Mussalman foes.³

The immediate effect of Rāma's success against Ballāḷa was his rise in the estimation of his father Kampila, who then placed on his shoulders the burden of the management of state affairs.⁴

The king of Orugallu was now Virarudra of the Kākatiya dynasty. Jealous as he was of the fame of Rāma, he easily took offence at his especial birudas, "Telugara-gaṇḍa, Mūvaru-rāyara-gaṇḍa, and Cheluvara-gaṇḍa," and marched against Kampila's kingdom accompanied by all the kings of the country lying about the Gôdāvari. But Kampila and Rāma were not idle. A severe battle was fought in which the Kākatiya king was utterly defeated by Rāma who then entered the capital city of Hosamaledurga with his father in great splendour and joy.

(¹) p. 74a, 59.

(²) ಗಂಡರ ಗಂಡ ಗರ್ವಿತರಾಯ ಶರಥ ಭೇ |
ರುಂಡ ಮಂನೆಯ ಗಜಸಿಂಹ || -
ಚಂಡ ಪರಾಕ್ರಮ ಜಯ ಜಯ ಜಯ ಯೆಂದು |
ಕೊಂಡಾಡಿದರು ಪಾದಿಗಳೊ || (p. 76b, st. 75)

(³) ಸುರಿತ್ರಾಣ ದಂಡುಂಟೊಳತೋಟಸಲ್ಲವೆಂ |
ದಿರದೆ ಮಾತಾಡಿ ಮಂತ್ರಿಗಳು ||
ನರಪತಿಗಳ ತಿಳುವಿದರಂದು ನಾನಾ |
ಪರಿಯೊಳೊರೆದು ಬುದ್ಧಿಯನೊ || (p. 90a, 122)
ಸುರಿತ್ರಾಣನ ರಾಜಕಾರ್ಯ ತಪ್ಪದು ನಂಮ್ಮ |
ಧರಣಿಗದೇಕೆ ನಮ್ಮೊಳಗೆ ||
ಪಿರಿದು ಮತ್ಸರವೆಂದು ಮಂತ್ರಿಗಳಂದಾ |
ನರಪತಿಗಳ ತಿಳುವಿದರು || (p. 90a, 124)

(⁴) ಹೊತ್ತಹೊರೆಯ ನಿಳುವಿದಂತಾ ಧೂ |
ಪೊತ್ತಮನಾ ಕುವರನಿಗೆ ||
ಯತ್ತು ಸಕಲ ರಾಜ್ಯಧಾರದ ಚಿಂತೆಯ |
ಚಿತ್ತದಿಂದೊತ್ತರಿಸಿದನು || (p. 90a, 2)

Delhi was at this time a great city.¹ The Sultan reigned over a very vast empire² and his power was invincible.³ He had many officers under him and his wealth was immense⁴. Nêmi-khân was his very powerful general who spread awe and fear for the Sultan far and wide in India by defeating and capturing Râma-dêvarâya of Dêvagiri, and the kings of Madura, Barpara and other kingdoms. All the kings in India paid tribute to the Sultan and everywhere Nêmikhân made his power felt⁵.

The Sultan had a very beautiful daughter of marriageable age. Since Râma's fame was not unheard of even in Delhi, some of the officers of the Sultan who were travelling in search of a bridegroom for her, did not fail to visit Kummata. On seeing Râma they decided that they should search no more and got his portrait drawn up by a clever artist, which they took with them to Delhi. On seeing it, the Sultan's daughter fell deeply in love with Râma and life itself became unbearable to her

- (¹) ಆತ್ಮ ಹಸ್ತಿನಪುರ ಡಿಳಿಯಂಬ ಪೆನ |
 ವೆತ್ತ ಕಂನರಡು ಯೋಜನದಾ ||
 ದತ್ತರವಡದಳಕಾಪುರವನು ದೆಸೆ |
 ಗೊತ್ತರಿಸಿದುದು ಚೆಲ್ವಿಂದಾ || (p. 110a, st. 6)
- (²) ಬಡಗಣ ಧೂಮಿಗವಧಿ ಕಿಮಗಿರಿ ಮೂರು |
 ಕಡೆಯ ಧೂಮಿಗೆ ಮುಂನೀರ ||
 ಥಡಿ ಮೇರೆಯೆನಿಸುವ ರಾಜ್ಯವನಾಳುತ |
 ಪೊಡವಿಪ ಸುರಿತಾಣ ನಿರಲೊ || (110b, 18)
- (³) ಬಲಯುತ ಸುರತಾಳನ ಧಾಳಿಗೆ ಗಿರಿ |
 ಜಲ ವನ ದುರ್ಗ ಸಮೂಹ ||
 ನೆಲಸಮನಹುದೆಂದೆನರಾ ರಾಯಗೆ |
 ಮರೆತಾ ನಿಲ್ವಿರಿ ರಾಯರುಂಟೇ || (111a, 20)
- (⁴) ಮೂವತ್ತೆರಡು ನಾಟಕಶಾಲೆ ಯಪ್ಪತ್ತು |
 ಸಾವಿರ ವಾರುವನೆನಲು ||
 ಅವನವನ ಸಿರಿಯನು ಪೇಳ್ವನವನುರೆ |
 ಗಾವಿನಾಗದ ನಿಹನೆ || (p. 111a, st. 23)
- (⁵) ದೇವಗಿರಿಯ ರಾಮದೇವರಾಯನ ಬಿಟ್ಟು |
 ದೇವರಾಯನ ಪಿಡಿತಂದು ||
 ಧೂವರ ಸುರಿತಾಳಗಿತ್ತ ನೇಮಿ (p. 111a, st. 24)
 ರಾಮೇಶ್ವರಕೆ ತರಳ ಬಂದು ಮಧುರೆಯ |
 ಧೂಮೇಶ್ವರನನು ಪಿಡಿದು |
 ಆ ಮಹಿಯೊಳು ಲಾಣಿಯವನಿಕ್ಕದನಾ ನೇಮಿ (ibid. st. 25)
 ಬರ್ಪರ ದೇಶಾಧಿಪತಿಯ ||
 ದರ್ಪ ಕಡಿಸಿದಾ ನೇಮಿ ಮಲ್ಲುಕ | (ibid. st. 27)
 ಭಪ್ಪನ ದೇಶದ ರಾಯರೆಲ್ಲರ ಕೈಯ್ಯೆ !
 ಕಪ್ಪವ ಕೊಂಡು ರಾಯನಿಗೆ ||
 ಮೃಗಸುವತಿ ಬಲನೇಮಿಪಾನಗೆ ಸಂ |
 ಯಪ್ಪ ಸೇನಾನಿಗಳುಂಟೆ || (ibid. st. 28)

without him. The Sultan, however, promised that he would get Râma to marry her and immediately wrote to Kampila proposing marriage and promising Bidure, Sâgar, Nimbapur, Jambukhaṇḍi and Raichur as dowry¹.

But Kampila, as may be expected, gracefully declined. The Sultan was very much grieved and irritated, and he decided upon treating him as he deserved and securing Râmanatha for his daughter at the same time. Nêmi-khân was then sent with a huge army for sacking the Kuntala country after destroying Ôrugai. Vîra-rudra was easily captured and sent to Delhi where the Sultan imprisoned him for life.

The king of Mungulidêsa was a tributary to the Sultan. When the time arrived to pay his tribute, he sent, among other things of interest, a strong and wonderful bow to the Sultan with a request (which was in reality a challenge) for information if there were any among his men who had the ability to use it. In the public hall of audience, Nêmi-khân, by order of the Sultan, had it shown to all the Khânkhâns (nobles). But they failed. When the Sultan became very much disturbed on this account, Bâdura rose up and easily accomplished the feat to the great admiration of all. The Khânkhâns and even the Sultan himself were annoyed at this display of tremendous strength and ability by Bâdura. They conspired together and though the Sultan appreciated him in public by appointing him as a Malluk, plots were secretly hatched against Bâdura lest he should usurp the kingdom of Delhi some day.

Bâdura was, however, as clever as he was strong. Coming to know of the Sultan's machinations against him, he left Delhi very early the next morning with the pretext of seeing the territory recently given to him by the Sultan. The Sultan, being greatly enraged at this sudden flight of Bâdura, despatched after him a lakh of horses under Nêmi. By the time Nêmi marched 7 or 8 leagues and was in sight of Bâdura, the latter had crossed the Heddore (Krishnâ) killing all the Khâns he knew. When Kampila came to know of this he welcomed him, as advised by his son, and promised protection in spite of the justifiable protest of some of his ministers. To Râma duty was greater than policy; he therefore did not mind the consequences and entertained Bâdura.²

Nêmi-khân lost no time in reporting the matter to the Sultan personally. The siege of Kummata and the capture of Râma were ordered forthwith. Kampila, however, expected what would happen and thus prepared himself to meet the

First war with Delhi.

(¹) P. 113b. 60-66. It is doubtful if this part of the story is historical.

(²) ಬಾದುರಪಾನನ ಕರೆದುಕೊಳ್ಳದೊಡೆಮ್ಮೆ ।
ನಾಥನು ಚಂದ್ರವಿಟ್ಟಪನೆ ।
ಆದುದಾಗಲ ಮರೆಯಾಗಬಂದಪಾನನ ।
ನಾದರದಿಂಬರಿಸಾಯ್ । (125a, 141)

situation. All the important fortresses like Mudigallu, etc., were strengthened and fortified. His tactful minister showed great courage and wisdom in all his arrangements and instructions to the warriors, Kabbila Nāga, Bukkaṇṇa, Balugayya Timmaṇṇa and others with whose help it was possible to reduce fortresses like Toregallu, Bādāvi, Kopaṇa, etc. Rāma's elder brother displayed great valour in driving back the enemy at first and Rāma himself caused much loss of life to the enemy. Nēmi-khān, however, did not lose heart and was biding time to capture Rāma. No sooner did Rāma appear on another plot of ground than Nēmi and the other Mallukas surrounded him from all directions and in increasing numbers. The battle that followed was very terrible. But Rāma was too powerful and a crushing defeat was inflicted upon Nēmi, who was very much humbled when he went back to Delhi.

Spring having come and with it, the festival of pikes, king Kampila, as usual, began to celebrate it with all pomp. The whole city was decorated splendidly and everywhere there was display of gorgeousness and gaiety, pomp and splendour. King Kampila's youngest and favourite wife, Ratnāji, went up the highest storey of the palace with her maid Sangi to see the fun going on and observe the princes who had come from different places for the occasion. As Rātnāji pointed them out one by one, Sangi explained to her the identity of each. Among the chiefs and princes thus identified, we may mention the following: Rāma of Rāyadurga, Sanga-madēva of Udayagiri, Pamparāja of Penugonda, Timmarāja of Kopaṇa, Gangarāja of Gaṇḍikōṭa, Narahari Kamparāja of Ādavāni, Kachiah of Gutti, Jayajakkiya Bomma of Toregallu, Aṇṇa Bhairavadēva, Kāṭaṇṇa, Bhāva Sangama, Māyidēva and Sāyidēva (of the king's body-guard), Bhaṇḍārada Harihara¹ and Bhaṇḍārada Bukkaṇṇa².

While the maid was thus pointing out these princes to Ratnāji, Rāmanātha appeared on the scene³. Ratnāji fell in love with him on the spot so intensely that even the sun could not bear to see the fieriness of her passion and evening had to come on earlier than usual. The whole night she was restless and pining for love of Rāma. Her maid Sangāyi gave her words of advice and promised her help when the opportunity came.

That opportunity she was biding for was not far off; Kampila, sometime after, went to the forests for hunting. Rāma, who preferred swimming to hunting, stayed behind and went to the Tungbhadra where he and his friends spent the whole day

(¹) and (²) *ibid.* 101. These probably founded the Vijayanagara Empire later on.

(³) ಅರವಿಲ್ಲದಂಗಳನಂತೆ ಬಿಟ್ಟರೆ !
 ದುಗಿಲ್ಲದಮರೇಂದ್ರನಂತೆ !
 ತರೆಯುಲ್ಲದಿಂದುವಿನಂತಲ್ಲಗೈಯ್ದಂದೆ !
 ನರಪುಷ್ಪಮ ರಾಮನಾಥ !

in swimming. Next day he desired to play ball and went up to his mother to request of her the pearl-ball of his grandfather Mummaḍi Singa that was in her custody. Hariharadēvi tried first to prevent him from ball-playing at such a time when there were many affairs of state requiring his careful and personal attention and when his very person was in danger. At last she changed her mind and gave him the ball with her blessing.

The laughter and noise made by the party during the play did not escape the keen ears of Ratnâji who enquired of her maid what was the matter and whence came the sound. At the mention of Râma as being one of the players, she went to the upper storey to have a sight of him. Some time after, the ball fell where she stood during the course of the game. Now was her chance ; she would not give the ball to Kâṭaṇṇa who was sent by Râma to fetch it. She said she wanted to see Râma and asked Kâṭaṇṇa to send him. Râma complied and on entering her apartment bowed to his step mother. Immediately Ratnâji betrayed her passion and made many overtures. Surprised and disgusted, Râma tried to go away from her presence. Ratnâji would not allow him and all his attempts at advising her failed. Finally, he had to use force and get away from her.

Thus disappointed, Ratnâji was overcome with grief and rage, and decided upon having Râma killed soon after the king's return¹. She put on a very sorrowful and disfigured appearance and when the king came, she misrepresented matters to him and accused Râma of lasciviousness and assault² and of having slighted even the authority of the king boasting much of himself and his conquests against Ballâḷa, Vīrarudra and the Sultan of Delhi³. The severity of this accusation deprived the king

(¹) ಕೇಳುವದೆ ರಾಮನ ತಲೆಯ ಪೊಯ್ಸುವೆನೆಂದಾ |

ನಳಿನವದನೆ ತನ್ನ ಕೈಯ್ಯು ||

ಬಳೆಯನೊಡೆದು ಕೊಲ್ಲೊಡೆ ಕೊಲ್ಲದವುಗ |

ಕೊಳಗೆ ತೆಗೆದಳು ರೇಪೆಯನು ||

(201b, 86)

ಕಡುನೋತು ಕಾತರದಿಂ ಬಂದಾ ರಾಮ |

ಹದಿದಂತಿರಳ ಕಾಳಿಯನು ||

ಬಿಡದೆ ಕೆದರಿಕೊಂಡಿ ರೋಷದಿಂದಾ |

ಮಡದಿ ಮಾಡಿದಳು ಮಾಯವನಾ ||

(201b, 87)

(²) ಬಿಡುಬಿಡು ಬೇಡವೆಂದರೆ ಬೇಡಿಕೊಂಬನು |

ಕಡುವೆಯೆಂದರೆ ಕಣಕುವನು |

ಕಡೆಗಾಲವಿದು ನಿನಗೆನೆ ಕಾಲ್ಪದಿವನಾ |

ಕಡುಕಾಮಿರಾಯ ನಿನನಾಣಿ ||

(206b, 113)

(³) 205b.

of all his patience. The minister was at once summoned to carry out his decision of getting Râma beheaded without delay. *

But the ministers, particularly Baichappa, did not so readily believe in Râma's guilt. They knew that it was Ratnâji who sent for Râma and that she herself was guilty. They also knew how indispensable Râma was for the safe keeping of the durga. ¹ They therefore tried their influence with the king. But the threat of Ratnâji that she would kill herself if Râma was not executed, made it impossible for the king to change his mind. Baichappa, however, was not blind to the situation. He met Râma secretly and came to know the whole truth. Telling Râma how important and valuable his life was to the cause of their country against the Sultan and his forces, ² he concealed Râmanâtha with his wives and companions in an underground cell and showed Kampila the heads of substitutes instead, giving out the following names of persons who were said to have been executed :—Râma, Kâṭaṇṇa, Dêvi Seṭṭiya Linga, Sâyideva, Haḍapada Balluga, Singa, Kâlâmjiya Kampa, Chikka, Râyagiṇḍiya Lakka, Mâyidêva and Kolliya Nâga. Kampila felt now very sorry and accused the minister of having been hasty in carrying out his orders. ³ Hariharadêvi went nearly mad with grief. ⁴ The whole city lamented the reported death of Râma.

The sad news spread throughout India. The Sultan thought it was now easy for him to reduce Kummata, and ordered Nêmi to march
Second War of Delhi. against it. ⁵ Accordingly Nêmi, at the head of an immense army ⁶ marched from Delhi at a tremendous speed and

(*) ಕೋಪವ ಬಿಡು ಕೋಮರಾಂಗಿ ಕೊಲಿಸುವೆನಾ |
 ನಾ ಪಾತಕನ ಬೇಗದೊಳು || (207b, 154)

ತರೆಯಲುಗಾಟವಿನ್ನೇತಕೆ ಬೈದಪ್ಪ |
 ಬಲವನೆಲ್ಲವ ಕೂಡಿಕೊಂಡೊ |
 ನಿಲುವ ಮುತ್ತಿ ಪಿಡಿದು ತರಿದು ರಾಮನ |
 ತರೆಯ ಪೊಯ್ಯೆಂದು ಪೇಳಿದನು || (209a, 7) ; and (208a, 156)

(1) ಬರಾಳರಾಯನ ಕೂಡ ಜಗದವೊಳು |
 ಗಲ್ಲವನೊಡನೆ ಹೋರಾಟಾ ||
 ಬಲ್ಲದ ನೇಮಿಯ ಹಗೆತನ ನೀ ರಾಮ |
 ನಿಲ್ಲದೊಡಲೆಯ ದುರ್ಗಾರ್ ||

(2) ಕೊಲರಾನ ನನ್ನನು ಸುರುತಾಳನು ಬಲ |
 ಜಲಧಿಮೆರೆ ವಿಾರಿನಂಮಾ ||
 ನೆಲಕೆ ಬಂದಡೆ ನೆರೆಗೊಂಡದ ಕಲಕುವ |
 ಕಲಗಲುಂಟಿ ರೋಕದೊಳಗೆ || (212a, 154)

ಆಳಿಯ ನೀನಂದು ಕನ್ನಾಟ ದ್ರಾವಿಡ ಭೂ |
 ತಳ ತುಳು ಮರೆಯಾಳಗಳ ||
 ತುಳುವರು ಹೊಕ್ಕು ತುರುಕರು ಧರ್ಮನಿರಿ |
 ಯಳವರು ಕುವರೆ ನನ್ನಾಣಿ || (212a, 155)

(3) 215a, 96ff (4) 215b (5) 220a, 35ff
 ಕೇಳಿ ಸುರುತಾನಾ ಶುದ್ಧಿಯನಂದು |
 ಪೇಳಿದ ನೇಮಿ ಮಲ್ಲುಕಗೆ ||
 ಧಾಳಾಧೂಳಿಯುಂ ಪೋಗಿ ಕುಮ್ಮಟವನು |
 ಪಾಳನಿರದೆ ಮಾಡೆಂದು || (220a, 35)

(6) 220a, 40ff

soon arrived at the Karnâṭa boundary striking terror into the hearts of Kampila's subjects who at once reported to their king this impending danger.¹ Kampila was bewildered: he felt now the loss of Râma who was the only one that could dare oppose Nêmi and save the city from certain ruin. Alas! It was no use his telling the minister to make the necessary arrangements to meet the foe. The grief on account of Râma's absence at this critical time ate up his heart and he was no more himself.

Anṇa Bhairava and Bâdura Khâna consoled him with words of courage and promises of driving back the enemy. Just now Baichappa confidently spoke to the king of a certain famous warrior who could very easily destroy Nêmi's army². Surprised at this sudden assistance from somewhere, the king sought to know more about this person. In reply Baichappa stated that he was a scion of the family of Râmadêva of Dêvagiri and son of Kampa, a descendant of the Bêḍa Śabara who was originally a Kshatriya but was excommunicated on account of his marriage with a girl of inferior caste. This excommunicated prince was a great warrior and had proved his valour when the Sultan invaded and destroyed Dêvagiri³. His son, now a refugee in Kampila's dominions, was also very valiant and would very willingly help the king. Baichappa then narrated his story which was similar to the true story of Râma and Kampila was very much moved by it. And when he wanted to see the new comer Baichappa asked him to wait until 3 days the war were over⁴. The king grew restless and was every moment thinking of his son Râma to whom he now felt he had done great injustice⁵.

(The manuscript ends here abruptly. Further information gathered from other manuscripts will be published in the next report. Râma was killed in battle while defending Kummaṭadurga.)

(3) JAYAREKHA.

This Jayarêkhâ is a long roll of ancient paper in the possession of Rangegaṇḍa of the village Tâygonḍanhalli near the village Tungôṭi in the Madhugiri Taluk, Tumkur District. (Plate X, 1.) It is written in modern Kannaḍa characters nearly one hundred years old, and purports to describe how the village Tungôṭi near Maddagiri was founded by some followers of the chiefs of Maddagiri. The narrative given therein may be summarised as follows:—

1. In the Śaka year 1425 *Rudhirôḍgâri*, i.e., A.D. 1503, two brothers named Sakregauḍa and Mâregauḍa migrated from their native place Sakhare⁶ and wandering

(1) 220a, 44.

(2) 222a, 1-6.

(4) 224a and b.

(6) Could this be Sakkarepaṭṭana in the Kadur Taluk?

(3) 222a, 223b. This is an outline of the traditional history of the family.

(5) 224-226.

through forest and hill, went to Penugonda to see King Achyutarâya. The king granted them some lands on condition that they would bring them under cultivation, build a village thereon and settle in it.

2. Six years later, in the year *Vibhava* A.D. 1508 on the 7th lunar day of the bright half of Vaisâkha they began laying the foundation of the village Tungôti where they had been granted lands and in time the village was built and a number of people settled therein. Meanwhile houses were built both for the gaûda brothers and the other inhabitants.

3. Six years later, on the 10th lunar day of the bright half of the month of Mâgha in the year *Bhâva* (1514) the gaûda brothers went on a pilgrimage to Tirupati where they celebrated the lunar new year's day. From there they brought an image of the god Kṛishṇa (Rangadhâma) and set it up in a temple built newly in their village.

4. They next paid a visit to the King at Penugonda and with his permission built a village Viragondanahalli near Tungoti in the year *Îsvara* (A.D. 1517). At first there was merely a cattle-pen in the place under the control of a man named Virappagaûda. Later a fort was built and several houses. They also brought from their native village Sakhare holy rafters of wood (*Belugaḷu*) and set them up in their houses in the village for worship. Two sons were born to Sakharegaûda, named Turubina Mâregauḍa and Chêluguru Mâregauḍa. His younger brother Mâregauḍa got a son named Rangegaûda and all these lived in peace as rulers of the new settlements.

5. At this time Virappagaûda and his brothers migrated from a place called Shaharu Bidare and established a kingdom in the village Gubbi Hosahalli. One of the brothers built the village Mummaḍipaṭṭana in the year *Śukla* in the month Mâgha (1510 A.D.) and erected the temple of Râma therein. These were the ancestors of the famous pâlegârs of Maddagiri. The Gaûdas of Tungoti paid tribute to them and ruled as their dependants.

6. In the year *Bhâva*, i.e., 1514 A.D. the Gaûdas invited the Chief from Mummaḍipaṭṭana and his minister Timmarasayya to Tungoti and conducted the procession of God Rangadhâma in the village Viragondanahalli with great pomp.

7. Turubina Mâregauḍa had two sons, Virappagaûda and Tâyaṇṇa; and Chêluguru Mâregauḍa got a son named Chikkegaûda. These built the village Tâyaṇṇanahalli; of these Chikkegaûda lived in Tungoti with four servants of the Bêḍa caste called Ranga, Chikka Ranga, Muddaiya and Bôra. Tâyaṇṇa settled in Tâyaṇṇanahalli, now a village near Tungoti.

8. The Maddagiri Chief Virappa gaûda and his brothers paid a visit to Tungoti and were highly honoured by Turubina Mâregauḍa and Chêluguru Mâregauḍa who promised them allegiance. After the death of the Chief Virappagaûda, his son Doddegauḍa extended Mummaḍipaṭṭana clearing the forest around it and building a fort. He also erected in that village a temple of Nṛṇabhêśvara. After the death of the chief

Doddegauḍa, his son Mummaḍi Chikkappagaḍa succeeded him. He once saw a hound pursued by a hare in the forest to the west of Mummaḍi-paṭṭana and taking this as a good omen he built a town there called Bijavara after the goddess Bijavara-mahādēvi. A temple of Virabhadra and a tank and a fort were built in that town and grants were made to Brahmans and others. The chief had as his guru Tōṇṭada Siddhalingēśvarasvāmi, a Lingāyat.

9. In the meanwhile Māregauḍa, grandson of Turubina Māregauḍa of Tungōṭi, applied to the chief, Mummaḍi Chikkappagaḍa, for permission to appoint the various officials for the village Tungōṭi and for celebrating the festival to propitiate the village goddess. The permission was granted and the chief himself attended the festival.

10. After this a peculiar incident occurred in the village Tungōṭi in *Śrīmukha*, Śaka 1435¹. A merchant named Venkaṭa Seṭṭi came with his pack-bullocks near the village Tungōṭi and as it was already approaching sunset camped in the village seeking the protection of the village officials for his goods. It was usual with the merchant to take only one meal on that day and at night he bathed and set up an oven on a natural rock to cook his food. But as soon as the food prepared was served on the leaf plate it became full of worms. The merchant wondered at it and reported the matter to the people of the village. In the meanwhile it was also found that his bullocks refused to eat grass and lay dying. Complaint was lodged with the village accountant and headman and after conducting some enquiries, they suspected the village smith Doḍḍa Rangappa who was versed in several branches of magic; and they wanted that he should be put to death by being rolled down a precipice for the offence. With that object the chief villagers and the merchants went to Bijavara and reported the matter to the Chief Mummaḍi Chikkappa Gauḍa. The Chief conducted an enquiry and decreed that unless everything was set right the accused should be put to death the next day. But the god Rangadhāma appeared in a dream before the chief during the night and told him that he had come from Sakrepaṭṇa and appeared as a natural rock, and that since the merchant had set fire on his head all this had happened. The god directed that a temple should be built up around him and worship conducted by the smith Doḍḍarangappa's son Hanumantappa. If this was done, the god promised that the bullocks would come back to life and the merchant would prosper. The next day, the Chief sent for the merchant and told him of the dream. The merchant accordingly took a vow that he would build the temple and set apart 640 varahas for the purpose and came with the chief to Tungōṭi. The bullocks soon recovered and the merchant built a shrine for the god in the month of Māgha of the year *Yuva* (A.D. 1575). Valuable presents were made to the Chief and the village officials by the merchant, and the villagers lived in peace thereafter.

(¹) This seems to be a mistake for Śaka 1495 as two generations had passed since the village Tungōṭi was founded in 1513 A.D. Hence the date may be taken as Śaka 1495 Māgha or A.D. 1574.

PART V.

EPIGRAPHY.

Inscriptions discovered during the year.

Chitaldrug District.

1.

CHANDRAVALLI INSCRIPTION OF MAYÛRAĀARMAN.

TEXT.

1. Kadambāṇam Mayûraśammanā viṇimmiam
2. taṭākam dūbha Trêkûṭa Abhîra Pallava Pâri-
3. yâtrika Sakasthâ [ṇa] Sayindaka Puṇâṭa Môkari [ṇâ] [Plate XI.]

TRANSLATION.

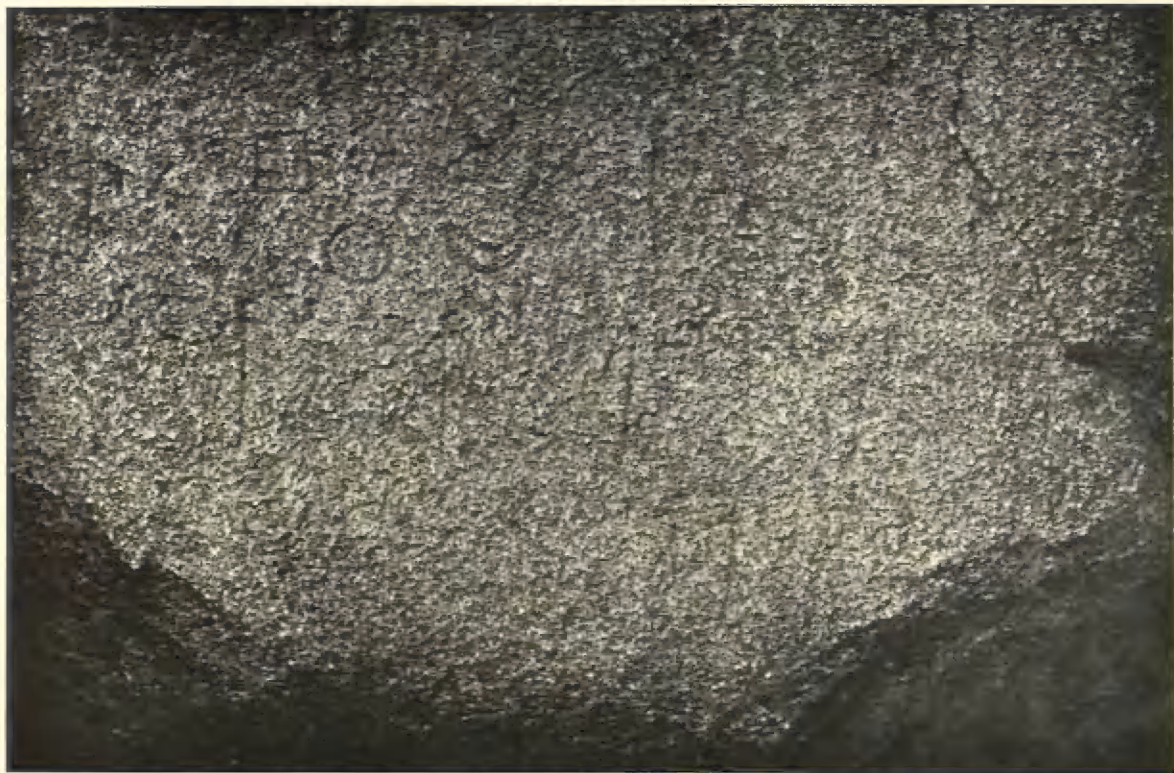
(This) tank (was) constructed by Mayûraśarman of the Kadambas who (has) defeated Trêkûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Sayindaka, Puṇâṭa and Môkari.

NOTES.

DESCRIPTION.

To the west of the fortified hill of Chitaldrug in the Mysore State is the valley of Hulegondi which, according to local tradition, is the site of an ancient town called Chandravalli or Chandrâvali. To the south of this valley are two hills and between them runs a defile which is about a hundred feet in width at its narrowest part. On the western side of the defile at a height of about thirty feet from its bottom are a number of boulders large and small among which is an ancient temple dedicated to Bhairavêśvara. Near the entrance to this temple is a large boulder of gneiss with a vertical wall-like side turned towards the north-east from which direction people have to enter the defile. The flat face is about 20 feet high and 15 feet wide and ideally situated for inscribing.

On the lower part of this face is an inscription in large cave characters which is so far worn out that its existence was unknown to the people of the neighbourhood. Epigraphical surveyors who in the past worked in the neighbourhood had either not known of its existence or had thought its decipherment so impossible that no mention of the record was made in their reports.

[illegible]

CHANDRAVALI ROCK INSCRIPTION, OF MAYURASARMA, (p. 50—No. 1).

The inscription has three distinct lines of characters most of which are clear enough to be definitely read. Between the first and second lines are the sun and moon carved in outline and there is no other figure on the face of the boulder. At first sight it looks as if there are about six more lines of Brâhmi characters above the present inscription and even the outlines of some characters appear to be visible. On a closer examination most of these lines might be attributed to the weathering of the rock and present a strong contrast to the inscribed letters below. The inscription is 6'—6" horizontally and 3'—1" vertically. The characters are large and well incised, their bodies being about 5" square and tailed characters like *ka* measuring between 10" and 14" in length. The first line starts with large finely formed clear characters which become slightly smaller in the third line especially towards its ends.

CONNECTED RECORDS.

Some important records of the period which have to be studied on the present occasion are the following:—

- (1) The Banavâsi inscription of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ind. Ant. XIV, p. 33.)
- (2) The Maḷvaḷḷi pillar inscription, part I, of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ep. Car. VII, Shikarpur, 263.)
- (3) The Myâkadoni inscription of the 8th year of Puḷumâvi. (Ep. Ind. XIV, p. 153.)
- (4) The Mayidavolu plates of Śivaskandavarman Pallava dated the 10th year of his father Bappadêva. (Ep. Ind. VI, p. 84.)
- (5) The Hirehaḍagallî plates of Śivaskandavarman Pallava dated the 8th year of his own reign. (Ep. Ind. I, p. 2.)
- (6) The Maḷavaḷḷi pillar inscription, part II, of the 4th year of an unknown Kadamba king. (Ep. Car. VII, Shikarpur, p. 264.)
- (7) The Guṇṭûr plates of Chârudêvi dated an uncertain year in the reign of Vijayaskândavaraman Pallava. (Ind. Ant., IX, p. 100, and Ep. Ind. VIII, p. 143.)
- (8) The Tâlagunda pillar inscription of Yuvarâja Śântivarman set up during the reign of his father Kâkusthavarman Kadamba. (Ep. Ind. VIII, p. 24.)

A comparative study of the above named inscriptions shows the correct paleographical and historical position of the new inscription of Mayûraśarman.

PALEOGRAPHY.

The characters in which the inscription is written belong to the class of later southern Brāhmi, known as the Cave characters of the variety seen in the later Śītavāhana inscriptions. In point of similarity they come nearest to the Myākadōni inscription of Puḷumāvi, which the Chandravallī inscription resembles in many ways. The following general characteristics may be noted :—The *serif* is well formed though short and is at the same time different from the box-head of the Tālagunda characters. The vertical line of the tailed characters is usually long and occasionally slightly wavy at the root of the tail while the lower part is well curved up to the left with the extreme end turned slightly inwards to form a very shallow loop. Where the characters have been well written as in the first and second lines, the wings of *ka* together form a fine arch with the ends bent downwards. The lower end of *ta* is well curved inwards in the second line. *Sa* appears in the third line thrice and betrays a variation which suggests that in the first two lines there is an attempt to imitate a slightly earlier form, while the third line with its well looped first *ya* contains the real contemporary forms. The arch below the *serif* in the second *sa* of the third line, the suggestion of an inward curve at the bottom of *da*, the downward bend of the medial *ā* in *bā* in the first line and in *sthā* in the third line and the looped *ya* of the third line are sufficient to show that later tendencies were already visible. Paleographically, the first two lines may belong to about 200 A.D. while some of the characters in the third line may be half a century later. Of the inscriptions mentioned above, the earliest appears to be the Banavāsi inscription, the second one, the Maḷavallī inscription Part I, and the third the Myākadōni inscription. Paleographically the Chandravallī inscription follows the Myākadōni one closely and is itself followed by the Maḷavallī inscription Part II. Of the other records it is well known that the chronological order is (1) The Māyidavolu plates, (2) The Hirehaḍagallī plates, (3) The Guṇṭūr plates and (4) The Tālagunda inscription. Making allowance for the fact that copperplates usually contain more cursive characters and that stone inscriptions retain the more archaic forms, we find that the Mayidavolu, Hirehaḍagallī and Guṇṭūr plates may not be far removed in time from the Chandravallī inscription. The Guṇṭūr plates however show irregular and cursive forms of a more advanced character. The Tālagunda inscription has box-headed characters of a definitely later form. The length of a hundred years could not account for the difference between it and Mayūraśarman's record and allowance has to be made for considerable foreign influence. On paleographical grounds the present inscription is very similar to the Myākadōni inscription and thus belongs to almost the same time as the latter.

LANGUAGE AND ORTHOGRAPHY.

The inscription is a simple direct statement of facts without any introduction or epilogue. Even the word 'Siddham' found in the Myâkaḍōṇi and Maḷavalli inscriptions is not present here.

The language is definitely Prākṛit as can be seen from words like *śammaṇā* and *vinimmiam*. But the tendency to sanskritise is clearly seen. Thus the inscription appears to belong to the last days during which Prākṛit still held its place as the state language in South India. Some peculiarities of the language and orthography may however be noted. In the word *Kadambānam* the last letter has such a long and curved *serif* that its nearest reading would be *nôm*. This form is grammatically incorrect. The left hand portion of the *serif* is too long and curved to allow of the reading *nâm*. The second word appears as *Mayūra* and not as *Maūra*. The third is *śamma* and not *samma*. The fourth word retains the pure Prakrit form *vinimmiam*.

In the second line the first word reads *taṭākam* and not *taḍākam*. But it may be noted that the medial vowel is really more like *i* than like *ā* so that correctly the word ought to read *taṭīkam*. The second letter of the second word and the first of the third are so near to each other that they look like one character. As they are written by the side of each other and have not been altered according to *sandhi* rules, it is clear that they do not form one ligature. For the sake of a suitable reading it has been here thought that the scribe put two characters *bha* and *tre* too near by mistake. The second letter of the third word has a double hook at the lower end, the second hook being the medial *ū*.

In the third line the first letter *yā* has really a hook on each side of its lower end, and it has a more advanced form than *ya* in the first and third lines. The medial *i* of *ti* has a reversed curve. Including the last two letters of the previous line the word could be read as *Pariyātika*, or *Pāriyātrika*, perhaps the country near the mountain Pāriyātra. Even if the first letter is read as *cha*, the name *Parichātrika* would refer to the same country. In the Nāsik inscription of queen Bālaśrī also, this very word has been given two alternative readings, the reading with *cha* being the more acceptable (*vide* Rapson: Andhra coins, pp XXXIII).¹ The first word has here been read as *yātika* the existence of the curve to the right being recognised. In the second word the existence of the interlined letter *ṇa* is not certain. In the third word the third letter has a loop which appears to be slightly open at the top and has a short extra line springing from the bottom of the curve. It has been here read as *nda* though it could be read also as *nu*, *nru*, or *ndhu*. The third letter of *puṇāṭa* has the suspicion of an upward curve at the centre of its bottom. The last three letters of the third line have lost their lower halves owing to a part of the rock breaking away. Of the last letter

(1) Ep. Ind. VIII, p. 60.

only the top part is visible and its position is a little too much to the right, out of the line with the letters above. Among the orthographical peculiarities may be pointed out the following:—

- 1st line (1) *nôm* instead of *nam* in *Kadambānam*.
- 2nd line (2) *ti* instead of *ta* in *taṭākam*.
- (3) *tre* instead of *traī* in *Traikūta*
- 3rd line (4) *sa* instead of *śa* in *śaka*.
- (5) *sayinda* instead of *saindra* in *saindraka*.
- (6) *Moka* instead of *Maukha* in *Maukhari*.

AUTHORSHIP.

The only inscription known till now which anybody has attempted to ascribe to Mayûraśarman is the Maḷavalli pillar inscription, part II. It has been supposed that the Kadamba mentioned in the inscription is the first of the dynasty, viz., Mayûraśarman¹. In the Chandravalli inscription, however, Mayûraśarman is definitely named as getting a reservoir constructed. No son, vassal or officer has been mentioned as in the Myākadoni and Tālagunda inscriptions. Thus the present record appears to have been set up under the direct orders of Mayûraśarman.

PURPOSE OF THE INSCRIPTION.

Like the Myākadoni inscription of Puḷumāvi and the Tālagunda inscription of Śāntivarman, the present inscription is primarily meant to be a record of the construction of a reservoir of water by Mayûraśarman of the Kadambas. The defile in which the inscription boulder is situated is very conveniently located for the construction of a dam. The latter could impound the rain water poured by both the monsoons on the hills to the south of Chitaldrug. Excavations to the north of this place have shown that exactly in the direction towards which the inscription faces, there was in the Śātavāhana times, a flourishing town in which have been collected large numbers of lead coins bearing the names of Gôtamīputra, Puḷumāvi and other later Śātavāhana rulers. Mayûraśarman only follows the example of Puḷumāvi in recording his meritorious deed. Secondly, the inscription is meant to record the victories of the Kadamba hero over his neighbours of the Traikūta, Abhīra, Pallava, Pāriyātrika, Śakasthāna, Sēndraka, Punāṭa and Maukhari kingdoms.

GEOGRAPHY.

The inscription has a unique interest as it gives us the names of eight contemporary kingdoms and is in this respect as valuable as the famous Nāsik inscription of the Śātavāhana queen Gôtami Bālasri. Most of the names are well known in the early history of the Dakhan. (Plate XII. 1)

(¹) J. Dubreuil: *Ancient Hist. of the Deccan*, p. 99.



(1) **Trekuta or Traikuta** is the kingdom which extended from the vicinity of Bombay to near Surat including south Gujarat and the northern part of the Mahratta country. Traikûṭaka inscriptions have been found at Kanhêri, north of Bombay, and at Pârdi, 50 miles south of Surat. The Traikûṭaka era began perhaps about 249 A.D.¹

(2) **Abhira** was a country to the south of Traikûṭa and inscriptions of the Abhîra dynasty have been found at Nâsik. The Traikûṭa era mentioned above is considered to be the same as the Abhîra era founded in 249 A.D. Before that date, however, two Abhîra kings at least, namely, Îśvarasêna of the Nâsik inscription and Îśvaradatta appear to have existed. As there has been some doubt whether the Abhîra and the Traikûṭa dynasties were not identical, the mention of the two kingdoms separately in the present inscription is note-worthy.

(3) **Pallava**.—The connection of the Pallavas with the rise of Mayûraśarman has been described in the Tâlagunda inscription of Śântivarman². The Pallava country at this time stretched over the eastern part of the Dakhan including the Kâncî and Amarâvati areas.

(4) **Pariyatika or Pariyatrika** is the country near the mountain Pâriyâtra mentioned in the Nâsik inscription of Bâlaśrî, and described as one of the seven Kulâ-chalas or great mountains in Sanskrit tradition.³ This mountain has been usually identified with the western part of the Vindhya range, west of Bhopal but on the evidence of Yuan-chwang, we are led to think that Pâriyâtra or Poliyetalo was a prosperous country situated 500 leagues west of Mathura and 800 leagues south-west of Śatadru. For this reason, Watters has identified it with Bairat to the north-east of Ajmir and the Aravalli hills.⁴ The only conclusion we can come to is that the Pâriyâtra country extended from the western Vindhyas to the west of Mathura including the Aravalli hills and it was thus to the north of the Traikûṭaka country.

(5) **Sakasthana** has been commonly taken as synonymous with Seistan in south Beluchistan. But it is known that the Śakas were in occupation of Gujarat and west Mâlva until they were conquered by the Gupta emperor, Chandragupta II Vikramâditya about A.D. 400. Here the word Sakasthâna may be considered to refer to this country, a part of which perhaps separated the Traikûṭa and Pâriyâtra areas.

(6) **Sayindaka** has been here taken as equivalent to Sêndraka and not Sindhuka. Sêndraka has been usually identified with the Nâgaṛkaṇḍa country to which parts of the Shimoga district of the Mysore State are considered to

(¹) Rapson. Andhra coins, p. CLXII.

(²) Ep. Car. VII. Shikarpur, 176; Ep. Ind. VIII p. 30.

(³) Mahâbhârata, Bhîṣma-parva, Ch. IX, Verse. 12. (Ed. Kumbakonam.)

(⁴) Watters: Yuan-Chwang, Vol. I, p. 300; also Pargiter: Anc. Ind. Hist. Trad. p. 299.

have belonged.¹ Sêndraka names occur in Gujarat, in Mysore and elsewhere in the early Chalukyan period showing that the Sêndrakas held power as feudatories in the northern part of the Châlukyan empire also. The fact that most of the Sêndraka inscriptions come from the western parts of the Mysore State and of the Bombay Karnâṭaka² leads to the conclusion that the dynasty was in its earlier days probably occupying the southern portion of the Konkan, their country extending from the north of Punâḍa to the south of Abhîra.

(7) **Punata or Punnad** is the country to the south of Mysore whose capital was Kîrtipura or Kittûr in the Mysore district³.

(8) **Maukari or Maukhari** is the country near the town of Gayâ⁴ in south Behar whose territory might at this time have extended farther south, its western neighbour being probably Pâriyâtra and the southern neighbour, the Pallava empire.

DATE.

The determination of the date of the Chandravallî inscription is of very great importance as it would fix the date of Mayûrasarman and of the foundation of the Kadamba dynasty. The inscription is here assigned to circa 258 A.D. for the following reasons:—

(1) We have seen that paleographically it closely follows the Myâkadoni inscription. Dr. Sukhtankar has assigned the latter to the reign of the Puḷumâvi II (135 to 163 A.D.) on the ground that Puḷumâvi III and Puḷumâvi IV reigned only for about 7 years while the inscription belongs to the 8th regnal year⁵. But it is a very common experience in south Indian usage that the expired year is often mentioned instead of the current, and the Purânic account probably gives the completed years. It is possible that Puḷumâvi IV might have reigned for seven complete years and died in the eighth regnal year a short time after the Myâkadoni inscription was put up. Further, it is improbable that the Myâkadoni inscription is nearly a century and a half earlier than the very similar Chandravallî inscription. As the middle of the 2nd century would be too early a date for Mayûrasarman, the Myâkadôni record may more reasonably be ascribed to Puḷumâvi IV who reigned from c. 218 to c. 225-226 A. D. In any case it is clear that the characters of the Chandravallî inscription could not be later than the middle of the 3rd century A.D. The fact that the early Pallava copperplates show more cursive and advanced forms used not far away in the Bellary district in the middle of that century would lead to the conclusion that the characters

(¹) Ind. Ant. XIX p. 143.

(²) Ind. Ant. XVIII, p. 266.

(³) Mys. Arch. Rep. 1917, p. 41.

(⁴) Fleet. Gupta Ins. p. 16.

(⁵) Ep. Ind. XIV p. 154.

in the Chandravalli inscription, which retain more archaic forms, cannot belong to a much later period.

(2) Further the use of Prākṛit in the inscription and the simple language employ would indicate that the record belongs to the 3rd century A. D. and is not later, as Sanskrit comes into general use in the 4th century A.D. In the Guṇṭūr plates Sanskrit already takes its place along with Prākṛit. If Mayūra had belonged to the 4th century it is difficult to explain why he, who is described as a Brahman learned in the Vedas, should have preferred Prākṛit to Sanskrit. In his day Prākṛit was too strong yet to be replaced by Sanskrit and that was in the third century A.D.

(3) The kingdoms mentioned in the inscription must have been contemporaneous with it and indicate the time to which the inscription belongs. In the Abhira kingdom, though Išvarasēna and Išvaradatta appear to have reigned in the first half of the 3rd century, probably after the withdrawal of the Śātavāhana empire from the Nāsik area, the year 249 A.D. which commences a new era is considered to mark the consolidation of the kingdom and its rise to the position of a strong power¹. The Traikūṭakas used the same era and it is uncertain whether they were in existence before that date. The Pallavas, the Sēndrakas and the Punāṭas had already built up their kingdoms over the ruins of the Śātavāhana empire. This could not have been before the middle of the 3rd century A.D. The Śakas, the Pāriyātrikas and especially the Maukharis were still independent dynasties which had not yet been overwhelmed by the Guptas. The Maukharis could not have been an independent power after 319 A.D. and possibly they lost their freedom much earlier; if the view is accepted that Chandragupta I inherited a considerable part of Behar from his ancestors, it is possible that the Maukharis were subjugated either by Mahārāja Gupta (c. 275-300 A.D.) or at least by his son Mahārājādhiraja Ghaṭōtkacha (300-320 A.D.) In any case Mayūraśarman came into contact with them in the third century A.D. (c. 275) when they were yet great enough to have a boundary coterminous with the Kadamba empire.

(4) No less than the countries mentioned, the omissions are significant. Mayūraśarman could not have helped mentioning the names of the Śātavāhana, the Gupta, the Ganga and the Vākāṭaka empires if he had been their contemporary. Evidently by his time the Śātavāhana empire had completely disappeared and the other three powers had not yet been established. Thus the omissions suggest the second half of the 3rd century and the first quarter of the fourth as suitable for Mayūraśarman.

(5) The early chronology of the Pallavas has now been approximately settled and the following dates generally accepted.² Bappadēva—second quarter of the 3rd

(¹) Rapsar : Andhra coins, p. CLXII.

(²) Dubreuil An. Hist. of the Dec. p. 54.

century; Śivaskandavarman—third quarter, Buddavarman—fourth quarter. The fact that grants of the first two of these rulers are obtained in the Bellary District and that Śivaskandavarman was in possession of Sâtâhâni raṭṭha, *i.e.*, the neighbourhood of the Bellary District,¹ leads to the conclusion that Mayûraśarman's occupation of the Śrîparvata—Chitaldrug area and possibly his whole military career is subsequent to the 8th year of Śivaskandavarman, the latter falling at least 10 plus 8 years after 226 A. D., probably between 244 and 250 A. D. It is possible that Mayûraśarman's rise took place either during the time of this ruler or immediately after, somewhere between 250 A.D. and 260 A.D.

(6) Many writers have thought that the year 80, the date of the Halsi plates of Kâkusthavarman, refer to an era reckoned from the commencement of Mayûraśarman's reign. But as Kâkusthavarman when he was king had given a daughter in marriage to the imperial Gupta dynasty and since Samudragupta's southern expedition c. 340 A.D. was probably the earliest occasion for such an alliance, the marriage may have taken place somewhere about 350 A.D., that king or prince Chandragupta II being the bridegroom. Kâkusthavarman might have come to the throne a few years earlier; and a few years before his coronation he might have issued the Halsi plates: c. 340 A.D. Thus the first year of Mayûraśarman's reign would fall 80 years before that date *i.e.*, somewhere about 260 A.D.

(7) The suggested date would be suitable as there would be a distance of only about 40 years between the Myâkadoni inscription (of Puḷumâvi IV) and the Chandravalli inscription, which resemble each other so very closely. The date would be satisfactory from all points of view. The Chandravalli inscription might have been set up immediately after the conquests of Mayûraśarman and possibly just before his coronation as no royal titles are claimed by him, while Puḷumâvi and the Pallava rulers of the period assume royal titles. Thus the date of the inscription is determined as c. 258 A.D. while the coronation of Mayûraśarman might have taken place very soon after.

HISTORY.

The new inscription promises to be one of the most important records yet discovered for the history of south India during the notoriously dark 3rd century A. D. From the Tâlaguṇḍa inscription we already know how Mayûraśarman warred against the Pallavas and established himself as a ruler in an inaccessible forest stretching to the gates of Śrîparvata. Further he levied tribute from the great Bâṇa and making peace with the Pallavas received a terriotry stretching from the western ocean to the Prêhâra on the east.² About the other neighbours of Mayûraśarman

(¹) Ep. Ind. I, p. 6, line 27.

(²) Ep. Ind. VIII, 29.

no information was available till now. From the Chandravalli inscription are now revealed the extent of his conquests and the names of his neighbours whom he claims to have defeated. A vast extent of territory appears to have come under his sway. To the south was the Punnâḍ kingdom; to the west from south to north, in order, were the Sēndrakas between South Canara and Goa, the Ābhīras in the Bombay Konkan, the Traikūṭas to the north of Bombay and the Śakas between Surat and the Vindhya. The Vindhya and the Goṇḍavana forest belt probably mark the northern limits of his empire separating it from the Pāriyātrikas and the Maukharis (of Behar) respectively. To his east he had of course the Pallava empire, separated from his by 'Prehara.' Fleet has suggested that the latter might be the Tungabhadra river. As the Tungabhadra runs mostly from east to west and as Śrīparvata was also a boundary of the Kadamba territory, 'Prēhāra' is more probably some part of the eastern ghats near Śrīśailam or the Pālār river. The Brihad Bāṇas whose kingdom extended over the southernmost Telugu districts lying to the west of the eastern ghats, were too weak and subservient to the Kadambas to deserve separate mention. Thus the Chandravalli inscription reveals to us the astonishing extent of Mayūraśarman's empire. Evidently the heritage of the Śātavāhanas in the Dakhan plateau fell to the share of Mayūraśarman. Some time after he assumed the title of 'Rāja' he may have got the Maḷvalli record, part II, inscribed as he then calls himself king and makes a respectful reference to the Śātavāhana dynasty which went before him and the successor of which he perhaps claimed to be. The words 'Kadambānām rajā' probably refer to him as he was the first and only Kadamba known at that time and there was no need to name him.¹

As some of the later inscriptions of the Kadambas give the name Mayūravarma, there was room for a little doubt about his original caste. The present inscription distinctly reads *śarman* thus confirming the statement of the Tālagunda inscription that he was a Brāhman. The interesting story of this Brahman dynasty which becomes Kshatriya and intermarries with the imperial Guptas is too well known to be repeated here. This fact of the change of caste in the ruling families of India which is observed in several other instances, is however highly important for the social history of India.

Most of the other powers mentioned in the inscription were also those which rose to importance on the decay of the Śātavāhana empire. As already mentioned, the Ābhīras, Iśvarasēna and Iśvaradatta appear to have ruled in the first half of the 3rd century, the final consolidation of the kingdom being marked by the establishment of the Abhīra era in 249 A.D.²

(¹) See also, Dubreuil : *Anc. Hist. Deccan* : p. 99.

(²) Rapson, *Andhra coins*, p. c. l. XII.

Though the Traikûṭas used perhaps the same era as the Abhīras, the Chandravallī inscription makes it clear that the two dynasties were independent of each other at the time of Mayûraśarman.

That Pāriyâtra not only signified a mountain as mentioned in Balaśrī's Nāsik inscription and the Mandasôr inscription but also a distinct kingdom, is evident from the fact that Yuan-Chwang mentions it as a distinct country with a Vaisya king¹. Mayûraśarman's inscription informs us that the country was already a distinct kingdom in the middle of the 3rd century A.D.

Of the ancient dynasty of Maukhari we have evidence both in the Maurya period and in the Gupta period. To come into conflict with a Dakhan power, perhaps in the central Indian forests, it must have had a territory of considerable extent and importance and that sometime before the date of Gupta (275-300) the progenitor of the great dynasty of that name.

About the Pallavas no additional information is available but it is interesting to note that Punnâḍ which is mentioned by Ptolemy² was an independent power in the middle of the 3rd century A.D. Probably it held that position until it was conquered by the Gangas who rose to importance in the 4th century.

From the above note it will be seen that the Chandravallī inscription of Mayûraśarman is an exceedingly important record which throws welcome light on the condition of the Dakhan in the till now dark 3rd century A.D.

2.

On a broken stone-slab found in a creek about 100 yards to the west of the Anjanēya-temple of Chandravallī near the town of Chitaldrug.

Size 3' × 2.'

Kannada language and characters.

1. śrī....
2. 1599....
3. hā-naḍa-prabu....
4. pa śrīmanu nāḍa-pra....
5. gāḍa Sāyarāvutana....
6.Nāgagaumḍanu tanna koḍagiya
7. [ga] raḍiya vumbaliya bumiyali ye
8.lagada keyanu aṛavaṭigeya baḷi
9. rājyada Bematura-nāḍige saluva.....

(¹) Watters, Yuan Chwang I., p. 300.

(²) Ind. Ant., p. 367.

10. meyaliya muṭigālagāva kādido
11. dharmavanū alipidava Gamgeya taḍiya
12. kavileya koṇḍa papadali hōhanū
13. maha śrī śrī śrī

Note.

The inscription stone is broken off on the right side and several letters have disappeared. The record is dated S' 1599 or A.D. 1677 and its object seems to be to register the grant of some land in Bematur-nāḍ (Chitaldroog District) made by a person named Nāga-gāuṇḍa for assisting those who distinguished themselves in boxing competitions (*muṭi-gāḷaga*) in the above district. The donor Nāga-gāuṇḍa is stated to be a dependant of the chief *gauḍa* of the nāḍ (nāḍa-prabhu-gāvunḍa) named Sāyarāvuta, and to have been given some land rent-free, a portion of this having been specially favoured to him as a *garaḍi-umbali* (rent-free land for maintaining a gymnasium). A part of this land was now given away by him in connection with boxing. The usual imprecation against those who violate grants is found at the end of the epigraph. No king is named in the record.

3.

To the left of the relief image of a female devotee, lying in front of the temple of Baragereyamma in Chandravalli.

Size 1'—6'×1'—0"

Modern Kannaḍa language and characters.

1. Barageremma-
2. na
3. sêve
4. Kôḷada Nin-
5. gammana sêve

Translation.

In the service of Baragere-amma ; the service (benefaction) of Ningamma of Kôḷa.

Note.

The image is that of a lady devotee standing to front, with the hands reverentially joined and an umbrella over her head supported by the sun to right and moon to left. Below the sun, on her right are a Linga and a bull. The lady wears on her head a *nāgābharaṇa*, or ornament at the crest of which is a seven-hooded cobra. She was probably a queen of the Nāyakas. She might have originally come from Kôḷa or Kôḷāḷu. (See No. 5 below.)

4.

On the inner surface of the north part of the east wall of a small Siva temple on the Chitaldrug hill directly to the east of Hiḍimbēśvara temple.

Modern Kannaḍa characters and language (of about the 18th century). Single line.

1. Madehalli Rudrapana maga Yirapa māḍisida Śiva-ālaya

Note.

This records the construction of the above temple by Yirapa, son of Rudrapa of the village Madehalli, a place situated about 3 miles to the north of Chitaldroog.

5.

On the eastern wall of the cave entrance leading up to Dhavaḷappana Guḍḍa near Chitaldroog town.

Size 3'—9" × 2'—9".

Modern Kannaḍa Language and characters.

1. śrī Siva śrī
2. Koḷāḷa si-
3. ddha-bhaktaru kal-
4. pisida
5. bāraha

Note.

This seems to be the writing of some devotees of god Siddhēśvara living in the village Koḷāḷu, which is situated near the road between Chitaldroog and Dāvāngere.

6.

Half-way up the same Dhavaḷappanagudḍa, on a stepping stone opposite to a line engraving of Ganēśa which is 5 feet in width.

Modern Kannaḍa characters and language.

1. śrī Premasinga-
2. pana heśaru

Note.

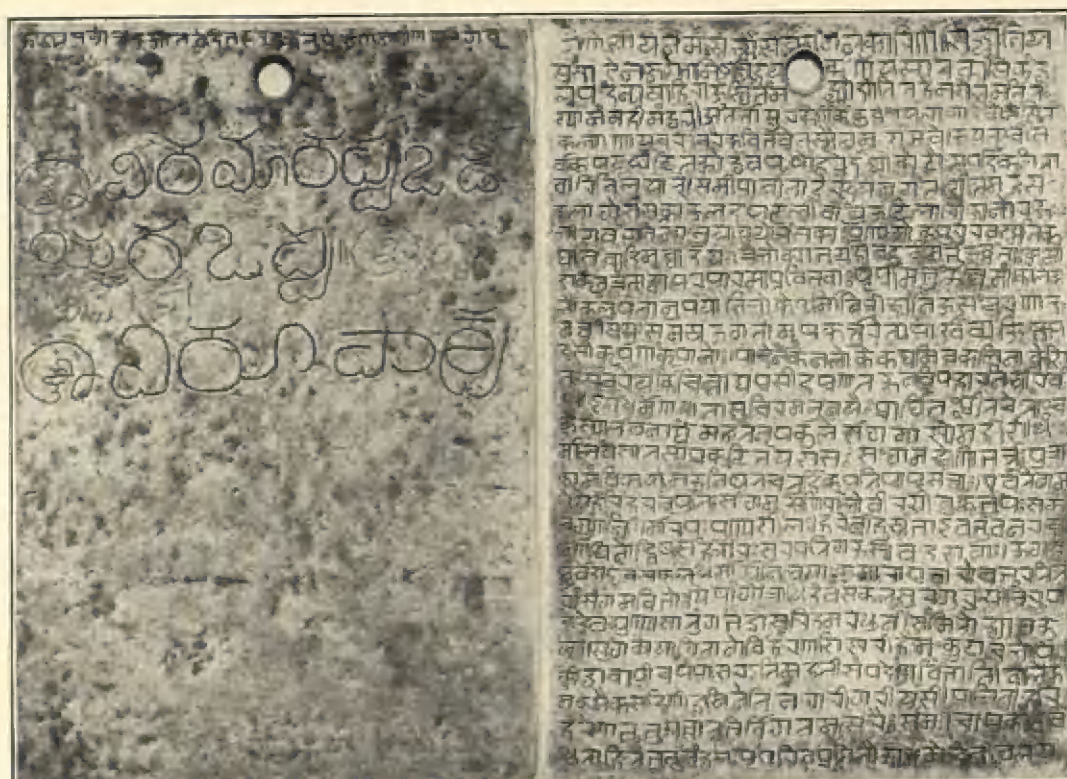
This is the name of a devotee Prēmasingapa carved on the stepping-stone. The letters may be of the 19th century.



1a.

1b.

1. POMBOLAL PLATES OF KUMARA MEDAKERENAYAKA OF CHITRADURGA, (p. 63—No. 7).



1a.

1b.

2. HEJJE PLATES OF PRINCE MARAPA OF VIJAYANAGAR, (p. 158—No. 90).

IIa

115

IIIer.

IIIb.

A copperplate in the possession of Mr. Sreenivasa Jois, lawyer of Chitaldroog town.

Size 8" × 11" ; one plate only. [Plate XIII, 1.]

Sun.

Vaḍagale Caste Mark.

Moon.

Modern Kannaḍa characters and language.

(Front side.)

1. śrīmadbhaktapāla Śrī Vēṇugôpā-
2. la ! svasti śrī vijeyābhyudhayā ! Śāli-
3. vāhana śakha varuṣaṃgaḷu 1595
4. ne Pramadicha-nāma saṃvatsara-
5. da Śrāva śudha 5 Sôṃavārada-
6. llu śrīman mahānāyaka Kāmageti Ko-
7. māra Medekerināyakarū śrī Poṃ-
8. bolāla Gôpalasvāmi-rathôtsavakke baṃ-
9. dalli dāsavūḷigakke yārū yillavemdu
10. archakaru Raṃgapati-āchāryarū hē-
11. ḷalāgi vichārisi Timmaḷayyana
12. santatiya Haḷehaḷiya Kunchi-
13. ṭigara Pārikalladāsana maga Timma-
14. dāsana maga Lōvidāsage śrī svāmi-
15. yavara pārivūḷiga śaṃkhu jāgaṭe
16. guḍi kāvalu adduta mudre saha appaṇe pā-
17. lisi dharma koṭa svāsti kesari-kaṭṭe muṃ-
18. daṇa pola 8 || bijavarī yaṃṭu-
19. sêrina

(Back side.)

20. mānada.....morava
21. tta meṭi koḷaga sante pasige guḍi
22. muṃdaṇa manevāra saha || naḍa-
23. sa heḷi Śānubhāva Haḷḷi Timmapage
24. Gaḍa Jaugaiyya Taḷavāra Chimṇage
25. śaha tākiti māḍisi daya-māḍi ba-
26. rasi koṭṭa tāṃbra śāsanā yī dha-
27. rmmake yāru alupidarū anēka
28. pātakake hogoru sarvamānya pāla-
29. ne || sva-dattā putrikā dhātri vipra-dattā
30. sahōdari | anya-dattā cha mātā
31. chā datta-bhūmi parityajēt

Note.

This is a copperplate inscription recording the appointment by the Chitaldrug chief Kâmagêti Medakerinâyaka of an individual named Lôvidâsa, of the Kunchitiga community, to discharge the duties of *dâsvâlîga*, which included guarding the temple and god, blowing the conch and sounding the gong during the time of worship, putting on caste marks on the foreheads of devotees and stamping them with the red-hot seals of the god, etc., in the temple of Gôpâlasvâmi of the village Pombolal.

It is stated that when the chief visited the car-festival of the god, the temple priest named Rangapati-âchârya represented that there was no one to attend to the duties of the said office and hence the appointment was made by the king. Lôvidâsa was the son of Timmadâsa who was the son of Pârikalladâsa of Halehalli descended from Tirumalaiya.

As remuneration for carrying on the said work, Lôvidâsa is recorded to have received a plot of land situated in front of Kêsarikaṭṭe, of the sowing capacity of 8 seers and also the right to receive some small contribution when corn was harvested and measured in the village; and was also given a small house-site rent-free in front of the temple. The grant was engraved on copper and the accountant, the patel and the watchman of the village named respectively Halli Timmapa, Jaugayya and Chinṇa were ordered to carry out the terms of the grant.

The usual imprecatory verses are found at the end of the record.

The temple of Gôpâlasvâmi referred to in this grant seems to be the temple of Gôpâlakrishṇa in Holalkere town in the Chitaldrug District. (See E. C. XI Holalkere 7.) The date of the grant is stated to be Monday, the 5th lunar day of the bright half of Śrâvaṇa, in the year Pramâdîcha, Śaka 1595, which corresponds to 7th July, A.D. 1673.

8.

INSCRIPTIONS IN THE HASSAN DISTRICT.

Belur Taluk.

On a stone in the compound of the Kêśava temple at Bêlûr.

Kannaḍa language and characters.

1. muhûrtam api jivêta naraś śuklêna karmanâ || nâkalpam a-
2. pi kṛishṇêna loka-dvaya-virôdhinâ | int i maryyâdeyim śrî Kê-
3. śavapuradolage jivitavarggadolage ondu hâṇa-vâdaḍam pra-
4. sâdadolag orppinḍavâdaḍam Benneyûru Muguliyô-
5. lage nûru-kambavâdaḍav anubhavisuva purushan âdoḍam
6. strîyâdoḍam avaśya-kâryam unṭâgey ûringe hôda di-
7. vasamum vyâdhiyâgirda divasamum horagâgi śrî Kêśava-
8. dêvarige nitya-sêveyam mâḍadirdaḍe tamma kulad ippattondu
9. taleya pitrigaḷam sva-hastadalu vadhiyisida dôsha satyam
10. satyam punas satyam uddhṛitya bhujam uchyatê vêda-śâstrât pa-
11. ram nâsti na daivam Kêśavât param śrî Nârâyaṇâya namaḥ

Note.

This inscription is not dated and records a command or instruction to the officials who served in the Kêśava temple, Bêlûr, that they should never fail to attend to their appointed work even for a single day. The record begins with a stanza which may be translated as follows:—

“It is better that a man should live even for the space of a muhûrta acting righteously than that he should live for a *kalpa* in a manner repugnant both to this world and the world beyond.” The record next lays down that every one of the servants of the temple in Kêśavapura (Bêlûr) who might be entitled to a pay of one *hâṇa* or to the receipt of a dole of food and every temple servant living in the villages Benneyûr and Mugulî who might be enjoying a plot of land of 100 kambas, whether male or female, shall render their services daily to the god Kêśava except on the days when they go out of station on urgent business or when they are ill. Those who do not render such duties are threatened that they will be guilty of slaying by their own hand their ancestors for 21 generations. The record ends with a stanza which means that the Vêdas, and the śâstras based thereon are the highest source of knowledge and Vishṇu (Kêśava) is the highest god. No date is contained in the record but the characters seem to be of the early Hoysala period of about the 13th century A.D.

The villages Benneyûr and Mugulî (called also Hiriya Mugulî) referred to in this record are included in the list of the villages granted by king Vishṇuvardhana for the

Kêśava temple at Bêlûr. (Ep. Car. V. Belur 71). They are identical with the villages Bennûr (also spelt as Bannûr and Binnûr in maps and village lists) and Hire Magalûr to the north of Bêlûr, near Chikmagalûr, the headquarters of Chikmagalûr Taluk.

9.

At the same town Bêlûr, on broken stones lying to the left of the *mahâdvâra* (main entrance) of Kêśava temple.

Kannada language and characters.

1. śubham astu | namas tûnga-śiraś-chumbi-chandra-châmara-châravê | trai-
2. yilôkya-nagarârambhâ-mûla-stambhâya Shambhave || 1 || aruṇa-sarasi-
3. ja-śrî-sôdarair atyudâraih akhila-bhuvana-rakshâ-dîkshitair drushti-pâtaiḥ
taruṇa-tula-
4. śi-mâlâlâṃkrutôrasthala-śrî karuṇayati (tu) sadâ vaḥ Keśavêśaḥ krupêśaḥ || 2 ||
pâmtu vò ja-
5. lada-śyâmâś śârûga-jyâghâta-karkaśâḥ trayilôkya-maṇṭapa-stambhâḥ chat-
vârô Ha-
6. ri-bâhavaḥ || 3 || svasti śrî jayâbhyu dayâ Śâlivâhana śaka varusha 1491 neya
7. samda vartamâna Śukla-saṃvatsarada Śrâvaṇa śudha 11 śrîman-mahâ-
râjâdhirâja râ-
8. ja-paramêśvara râjakulatilaka-chûdâmaṇi pûrva-pâśchima-dakṣiṇôttara-
samudraika-nâya-
9. ka dharaṇi-varâha mēdinî-mîseyara-gaṇḍa kaṭhâriya-śâḷuva śrî-vîra-pra-
10. tâpa Vijaya-Sadâśivadēva-mahârâ yaru sukha-saṃkathâ-vinôdadim prithvirâ-
11. jyam gaiyyutirppali śrîman-mahârâjâdhirâja-râjakula-dēvatâ chatur-
12. daśa-bhuvanâdhîśvarâ bhakta-jana-bhaya-bhanjana pânchajanya-dharaṇi-
dhara
13. sarva-dēvatâ-munijana-stômâ-akshaya-pâtra-hasta.....a-
14. khilâṃḍakôṭi-brahmâṃḍa-nâyaka.....
15. Kamala-lôchana Kamala-sambhava-pitâ Nârada-muni-nâtha Vêda-giri-
Viśâ-
16. dhîśvara dushṭa-nigraha śishṭa-pratipâlaka akhilava (abhinava) kshôṇi-
Vaikuṇṭha-venipa Vê-
17. lâpurada śrî-Chennigarâyara divya-śrî-pâda-padmaṃgalige śrî-Vîra Sa-
18. dâśivarâyara haḍapada davalâṃka-bhîma Maṇinâgapuravarâdhîśva-
19. ra sindhu-Gôvinda sitakara-gaṇḍa Barida-saptânga-haraṇa turaka-daḷa-
vibhâḍar-â-
20. da Kâśyapa-gôṭrada Yera-Kṛishṇapa-nâyakara komâra śrî-Venkaṭâdri-
nâyaka-
21. ra haḍapada Pâpatimma-nâyakara komâra Venkaṭâdri-nâyakara

(1) & (3) Anushtup metre.

(2) Mâlinî metre.

22. hesara Venkaṭammanû tamma sêvege samarpisida dharmma-śâsanada krama vemtemdare
23. Kṛishṇapa-nâyakarige dharmma-vâgabêkendu Venkaṭapa-nâyakarige puṇya-vâgabêken-
24. du svâmiya amrutapaḍige madhyânnada avasake dina ¹ kke harivâṇa 1 ke akki paḍi
25. 8 lû harivâṇa 10 ke paḍi 80 ke akki maṇu-u 2 ke nelu kha $\frac{1}{4}$ ralû timgaḷu 1 ke
26. nelu kha $7\frac{1}{2}$ lû timgaḷu 12 ra varuśa 1 kke maṇu-u kha 90 kke ga 100 nû nâ
27.ge ga 12 bhaṭârâdhyaṛige ga 2 Vêdântigaḷu ga 2 â (?)..... ga 116 ke
28.nelu kha 90 kke Vastâreya sîmege saluva Jevani-

(On a second piece.)

29. ge-nâḍolagaṇa Daṇâyakanahallîya grâma Venkaṭâdrinâyakayyana-
30. varu tamma tande Pâpatimmaya-nâyakarige umbaliyâgi.....
31. Pâpatimmapura vemba prati-nâmadhêyavanû mâḍi Venkaṭâdri-nâyakarigû tamma
32. tande Pâpatimmanâyakarigû puṇya-vâgabêkendu śrî Chennigarâya.....
33. raṇṇyôdaka-dâna-dhârâ-pûrvaka.....śayadiṇ samarpisida
34. dharma-śâsanâ â-grâmake saluva chatu-sîmeya vivara ll Koratikerre grâma-da..
35. la-sîmeyim paḍuvalû Yegachi-nadiyinda mûḍalu Chikkabêḍagerre Ha-
36. rubihalliyimda baḍagalû Kaṇṇayakana-halliyinde temkalu yî chatus-sî-
37. meyolaḡulla nidhi-nikhêpa-jala-pâśâṇa-akshîṇi-âgâmi-siddha-sâdhyamgaḷ-
emba
38. aṣṭa-bhôga-têja-svâṇṇyavannu svâmiya śrî-pâḍakke samarpisida
dharma-śâsana
39. yî dharma-śâsanadali bareda harivâṇa 10 kke vechcha nirnaya-
40. ûll Chennigarâyara ûligada.....
41. da mahâ-janamgaḷige pûrva-prâpti-yalli saluva harivâṇa
42. kaṇada sêru.....1 ke harivâṇa 1 lekhadali haṇchikomḍu
43. hôguvaru yî dharmake âru tapidaru tamma tâyi tamde guru sahô-
44. dararanû Vâraṇâsiyali vadhisida dôshakke hôguvaru
45. dâna-pâlanayôr madhye dâna-chhreyô nupâlanam dânat svarga-
46. m avâpnôti pâlanâd achyutam padam sva-dattâ (d) dvigunam puṇṇyam
para-dattânu-pâlanam
47. para-dattâpahârêṇa sva-dattam nishphalam bhavêt ¹ sva-dattâm para-
dattâm vâ yô harêta vasundharâm
48. shashṭhi-varsha-sahasrâṇi vishṭhâyâṇ jâyate krimiḥ ².

(¹) Anushtup metre.

(²) Anushtup metre.

TRANSLATION.

Be it well. Adoration to Śambhu who is beautiful with the yak-tail fan, the moon kissing his lofty head and who is the main pillar for the building of the city of the three worlds. May the ever-merciful God, Kêśava, whose chest is adorned with the garland of young *tulasi* leaves, favour you with the glances of his eyes which are like the red lotus in brightness, full of compassion and engaged in looking after the welfare of the whole Universe. May the four arms of Hari, which are dark like the clouds and hardened by the striking of the string of his bow named Śārṅga and which form the four pillars of the pavilion of the three worlds, protect you. Hail. On the eleventh day of the bright half of Śrâvaṇa in the year Śukla, the year 1491 of the Śâlivâhana era having elapsed; while the overlord and king of kings, the pre-eminent crest-jewel of the royal race, the only lord of the Eastern, Western, Southern and Northern oceans, a Boar to the Earth and the feared of those earthly ones who wear (boast of their valour signified by) their moustaches, the Śâlûva of the dagger, Śrî Vîra Pratâpa Vijaya Sadâśivadêva mahârâya, was reigning in peace and happiness; Venkaṭamma, named after Venkaṭâdri Nâyaka, and son of Pâpatimma Nâyaka, the bearer of the betel bag of the illustrious Venkaṭâdri Nâyaka, son of Yera Krishṇapa Nâyaka of Kâśyapa gôtra,—who was the bearer of the betel bag of the illustrious Vîra-Sadâśivarâya, a Bhîma in battle, born-lord of Maṇinâgapura, Sindhu-Gôvinda, champion over adulterers, capturer of the seven elements of sovereignty of Barida, and destroyer of the army of the Turukas—thus tendered this charitable endowment at the sacred feet of God Chennigarâya, of Vêlâpura the modern Vaikunṭha, who was the Family Deity of the king of kings, the Lord of the Fourteen Worlds, Dispeller of the fears of His devotees, Bearer of the Conch Pâñchajanya and also of the Earth, Granter of all the desires of gods and sages, Lord of all the millions of worlds, Lotus-eyed, Father of the Lotus-born, Patron of Nârada and other sages, Master over Garuḍa of Vêdagiri, Destroyer of the wicked and protector of the righteous.

For the spiritual benefit of Krishṇapa Nâyaka and the merit of Venkaṭapa Nâyaka, provision is made for the daily food offerings in the after-noon to the god, of 10 plates of 80 paḍis of rice, each measuring 8 paḍis amounting to $\frac{1}{2}$ maund of rice, or $\frac{1}{4}$ khaṇḍuga of paddy; for one month..... $7\frac{1}{2}$ khaṇḍugas of paddy; for 12 months or one year 90 khaṇḍugas of paddy costing 100 *gadyâṇas*. (In addition to this) 12 *gadyâṇas* (for a purpose not clearly made out), 2 *gadyâṇas* (each year) to Bhaṭârâdhya, (and) 2 *gadyâṇas* to Vêdântis (were to be given); (in all) 116 *gadyâṇas*.

(For this), in order that merit might accrue to Venkaṭâdri Nâyaka and his own father Pâpatimma Nâyaka, was tendered (by Venkaṭamma) along with offering of gold and water, the village Daṇâyakanahallî which had been granted as umbali to his father Pâpatimanâyaka by Venkaṭâdri Nâyaka, situated in Jevanigenâḍ and Vastâre-Sîme,

after re-naming the village as Pāpatimmāpura. Boundaries of the village on (its) four sides: west of Koratigere, east of the river Yegachi, north of Chikkabêdagere and Harubihalli and south of Kannâyakanahalli. This deed of gift confers possession over the eight-fold enjoyments (enumerated as Nidhi, Nikshêpa, Jala, Pâshâna, Akshîpi, Âgâmi, Siddha and Sâdhya) that might be within these four boundaries to the Holy Feet of God. Settlement of expenditure regarding the 10 plates (of rice) referred to in this epigraph: to those mahâjanas employed in the service of Chennigarâya, plates to be given in proportion to their former rights at the rate of one plate for (details not clear). They will distribute (among themselves) according to this rate. Whoever violates this (condition of the) charity will incur the sin of slaying at Vâranâsi their mothers, fathers, preceptors and brothers.

Between the act of making a gift and that of maintaining one already made, maintenance is more meritorious than gift. By making a gift one goes to Svarga while by the maintenance of a gift one attains to the heavenly region from which there is no fall. It is doubly as meritorious to protect others' charitable deeds as to make a gift oneself. By confiscating the gifts made by others, one's own gifts are rendered void of merit. Whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

Writing.—The characters might well be of the second half of the 16th century. Several letters at the end of the lines 13, 30, 32, 40 are lost as the slab is broken at the place. So also some letters at the beginning of lines 27 and 28. Some letters in the middle of lines 13, 33 and 42 are not clear. The orthography is generally correct, but *dri* is written as *dru* (line 3), *kri* as *kru* (line 4.)

Language.—Three stanzas at the beginning which are invocatory verses addressed to god Siva, and to Kêsava, and to the latter's four arms, and two imprecatory stanzas at the end are in Sanskrit; the rest is in Kannada prose.

History.—The inscription is of the reign of the Vijayanagar king Sadâśivarâya who is given the usual titles, but was issued by a dependant of the Bêlûr chief Venkaṭâdrinâyaka, son of Era Kṛishṇapanâyaka who is represented as the bearer of the betel bag or pouch to the king. For this Venkaṭâdrinâyaka we have the dates 1566, 1568, 1575, 1577, 1578, 1580, 1583 (E. C. V. Belur 1, 7, 12, 212 and Hassan 165, 172, 176). He is also called Venkaṭappanâyaka in inscriptions of 1568 (E. C. VI Chikmagalur 124) and 1587 (Chikmagalur 79). The titles of the Bêlûr chiefs in the present record are also found in other grants of those kings. The meaning of some of these is not clear. The title Dhavalâṅka-Bhîma has been translated as Bhîma from his white flag (E. C. V. translations, p. 85) but this meaning is not free from doubt. Similarly

the true significance of the epithets *Maṇināgapuravarādhīśvara* and *Sidṇhu-Gōvinda* is not clear. *Barida-saptāṅga-haraṇa* and *turukadaḷavibhāḍa* seem to indicate the valour shown by Bêlur chiefs in fighting for their lords, the kings of Vijayanagar against Muhammadan armies, *Barida* being the Barid-shâhi kings of Bîḍar.

The donor of the grant is Venkaṭamma named after his patron Venkaṭādrināyaka and was a son of Pâpa Timmayanāyaka who held the office of the bearer of the betel bag to the Bêlur chief.

Object of the grant.—The inscription registers the gift of a village Daṇāyakanahallī by the donor for services in the Kêśava temple at Bêlur, the god being called Chennigarāya (the Beautiful Lord) and the place being called Modern Vaikuṇṭha (paradise) on earth. The epithets applied to the god Kêśava and the stanzas in his praise are found also in two other inscriptions of Belur (E. C. V. Belur 78 and 1). The village is stated to have been received by the donor's father as rent-free endowment from his patron Venkaṭādrināyaka, chief of Bêlur. The income of the village calculated at 116 *gadyâṇas* was to be spent as follows: 100 *gadyâṇas* for the daily mid-day offerings of rice as food to god, at the rate of 10 plates or 80 *paḍis* (half seers) per day, the total quantity of paddy required for the purpose being 90 *khaṇḍugas* per year valued at 100 *gadyâṇas*; 2 *gadyâṇas* for *bhaṭârâdhyas* (archaks or priests performing the worship of the image), 2 *gadyâṇas* for *vêdântis* (those who recite or teach the upanishads) and 12 *gadyâṇas* for some object not known as the portion relating to it is broken off. Details are also given regarding the expenditure of the ten plates of rice offered to god daily. This was to be distributed among the temple servants and the *mahâjanas* or Brahman citizens in some proportion following the old custom in vogue at the time. The details here too are lost. The grant of the village was made as a perpetual and irrevocable gift, with all the usual rights and powers. The village was also to be called by a new name Pâpatimmâpura after the donor's father Pâpa Timmanāyaka.

Geographical details in the grant.—Of the places mentioned in the grant, the village given away, viz., Daṇāyakanahallī is still called by the same name and is found about 3 miles to the north of Bêlur. Near this village and to its west flows the river Yagachī. Chik Bêḍgere is about 2 miles to the south of Daṇāyakanahallī and north of Bêlur. Koraṭigere or Koraṭikere is to the north-east of Daṇāyakanahallī, about 2 miles off and Kannāyakanahallī is situated at a distance of 1 mile to the north of Daṇāyakanahallī. Harubihallī is not found now.

Vastâre-sime, the province in which the village granted is stated to be situated was the country of Vastâre, a village at present in the Chikmagalur Taluk. Jevanigenâḍ, a district forming part of Vastâre-sime may probably be the same as Dêvaligenâḍ referred to in several inscriptions in the vicinity of Chikmagalur (E. C. VI Chikmagalur 1, 4, 22, 36).

Other Particulars.—Neither the name of the composer nor that of the engraver of the inscription is found in the record.

Date.—The date is given in lines 6 and 7, as the 11th lunar day of the bright half of Śrāvaṇa in the year Śukla, Ś. 1491. This corresponds to 24th July 1569 A.D. on which day the Ēkādaśī tithi ended at 6 ghaṭikas after sun-rise according to the Indian Ephemeris of Svami Kannu Pille. As no week-day is named the date cannot be verified. It is also to be noted that the date is rather very late for the reign of Sadāśiva though inscriptions of the same king dated in 1569 and 1570 are not unknown (see No. 15 of Madras Epigraphist's collection for 1910 and No. 40 for 1922, also p. 244 of Heras's Aravidu Dynasty of Vijayanagar).

10

In the village Kauri, in the Hobali of Bikkôḍ, on a stone set up near Basavaṇṇa temple.

Size 3'—0" × 2'—0".

Kannada language and characters.

1.bi-chandra-chāmara-chāravê
2. trailokya-nagarâ-rambha-
3. mûlastambhâya.....svasti saka va-
4. risa sâviradâṇeya Durmati-saṃ -
5. vatsarada Chaitra su 11u Kavuriya taḷâri
6.Tagareya.....peṇḍirude.....Chinṇiga

Note.

This is a vîragal inscription several letters of which have become effaced. After giving the usual stanza in praise of Śambhu it seems to record the heroism of a warrior named Chinṇiga in defending the honour of the women of the village Tagare when it was attacked by the watchman of the village Kauri. Both the villages Kauri and Tagare are situated near Bêlûr. The date of the record is given as 1st lunar day of the bright half of Chaitra in the year Durmati, Ś. 1006. But Ś. 1006 corresponds to Raktākshī and the nearest Durmati is Ś. 1003. Evidently the engraver wrote "dâ" in line 4 by mistake for "da mû". The date would then correspond to March 14, A.D. 1081.

11.

On a stone set up in the wet land of Râmêgaṇḍa near the same village Kaure in the Hobli of Bikkôḍu.

Size 4'—2" X 2'—6".

Kannaḍa language and characters.

1. Kālayuta-sauvachharada Chayi-
2. tra śu l lu śrīmatu Venkaṭapa-
3. dri-nāyakāra kāryake kartarāda
4. Papatimmanāyakaru Kaure Rā-
5. mapagavuḍage koṭṭa hulla-koḍa-
6. gi ura koḍagi nāu sēnege koṭṭam-
7. tha gadenu vuru umbaḷi hākisi Kā-
8. rabāgila Kāṭanāyakara maga Kavure-
9. ya Rājapagāḍuḍagaḷa vaḷita sēnabōva
10. Chikkarasayarā baraha

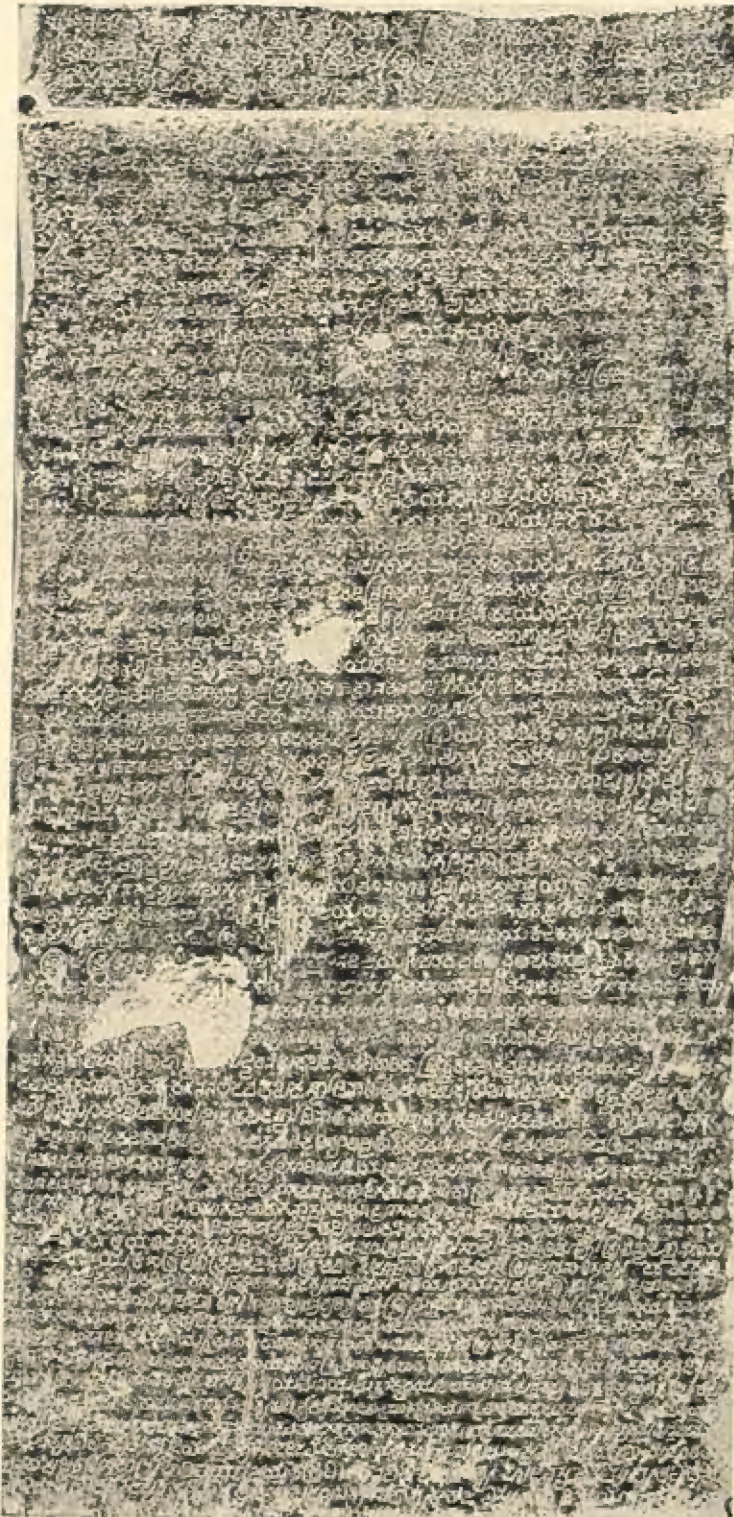
Note.

This inscription also belongs to the reign of the Bêlûr chief Venkaṭādri Nāyaka and of his subordinate Pāpa Timmayanāyaka who is here called the agent for the affairs of the above chief.

The record seems to register the grant of some land to a *gaṇḍa* of the village Kaure named Rāmapagaṇḍa (also called Rājapagaṇḍa in line 9 probably by a mistake of the engraver), son of Kāṭanāyaka of Kārabāgil village. The land is stated to have been at first granted for the maintenance of troops but was now given rent-free into the hands of Rāmapagaṇḍa for the village Kaure as *hul-koḍagi* and *ūra-koḍagi*, which probably means that it was to be enjoyed by the whole body of villagers rent-free on condition that they supplied fodder (for the army).

The inscription is dated the 1st lunar day of the bright half of Chaitra in the year Kālayukta. No date in Śaka era is given. The letters seem to be of 16th century and Kālayukta of the grant may stand for S' 1480 or A.D. 1558. The date however is not verifiable.

The grant is stated to have been composed by the village accountant Chikkarasaiya.



1. BELGAMI KALLESVARA TEMPLE INSCRIPTION OF
PRINCE JAYASIMHA CHALUKYA, (p. 130—No. 65).



2. HALEBID TANK INSCRIPTION
OF VINAYADITYA HOYSALA,
(p. 73—No. 12).

12.

At the village Halebid in the Hobli of Halebid, on the cross beam of the first weir of the tank. [Plate XV. 2.]

Size 1'—0" × 4'—0".

Kannada language and characters.

1. savsti saka varsha 984 neya Subhakrit-samvatsaram pravarttise anupaman enisida Nripakâma-nâma Voysaana nandanam
2. jagad-adhikam Vineyâdityam Poysaana enisi chiram Gangavâdiyam pâlisutum¹ adaṭam Dôrasamudradoḷ sa-
3. muditôdyat-śrî-samâlingitâbhyudayaṃ sat-sukha-sankathâ-binadadim râjyaṃ geyuttildi jîvada-
4. yôpêtan udagra-vairi-bâla-nirghâṭam viśêsha-prabhâspadan i tumban udâttan ikkisidan â-chandrârkkâ -
5. târambaram² Rakkasa voysaana ugra-chalakkam Yâdava-kulâmbujârkkam-mudadind ikkisidan ese-
6. vinam mêlakkaman i-kerege râja-Mândhâta-nripam bittuvaṭṭamam mêlakakke biṭṭam

Translation.

Be it well. While the Śaka year 984 Subhakrit was current.....

The son of the matchless Voysa named Nripakâma was the excellent Vineyâditya Poysa who ruled Gangavâdi for long. While reigning in Dôrasamudra in the enjoyment of increasing wealth and prosperity, in peace and wisdom; filled with compassion for living creatures, that valiant king, a great destroyer of enemies' troops and an abode of matchless glory set up this sluice to last as long as the moon, sun and stars endure.

A Rakkasa-Poysa (an ogre of a Poysa) in his terrible determination, a sun to the lotus the Yâdava race, a Mândhâta among kings, he set up this *mêlakka* (sluice?) to this tank.

He granted *bittuvaṭṭa* for *mêlakka*.

Note.

This inscription is of the reign of Nripa Kâma Poysa's son Vinayâditya of the Hoysa dynasty. It is dated S' 984 Subhakrit or A.D. 1062. Vinayâditya is described as the ruler of Gangavâdi and it is interesting to note that Dôrasamudra is described as the capital as early as his time. He is styled Rakkasa-Voysa for his determination, a fact which is also referred to in Halebalgoḷa inscription dated S' 1015 (Ep. Car. V.

Channarayapatna 148). The object of the present epigraph is to record his construction of a sluice for the tank at Dôrasamudra and the grant of *bittuwaṭṭa* (a tax collected on the produce of the irrigated lands) for its maintenance.

13.

On a slab in the bund of the same tank at Halēbid.

Kannaḍa language and characters of 13th century.

1.Māgha ba 11Baṁṭēśvarada Malliyajī
2.yanāyaka Bhaṁḍāri Nāraṇadēva
3.māḍi tatu-kālōchita-pūjeyanu.....jīya.....
4.ra mumdiṭṭu ā-Baṁṭēśvarada Mallijīya.....dharma
5.ke āru baṁdu toḍaṁkidoḍaṁ ā Mallijīya
6.

Note.

Many of the letters in this are completely worn out and illegible. No date nor the name of the reigning king is found in the record. The letters seem to be of the 13th century.

The inscription registers some grant made for services in the temple of Baṁṭēśvara by Bhaṁḍāri Nāraṇadēva and Mallijīya. The god Baṁṭēśvara is referred to in an inscription of the same village dated 1117 A.D. (Ep. Car. V. Belur 117.)

14.

At the same village Halēbid, on a slab lying in the tank near the *Snāna-mantapa* (bathing-pavilion.) [Plate XVI. 3]

Size 3'—3" × 2'—3".

Kannaḍa language and characters.

1. śrīmad dēvāsuraḥindrapūjitaś chāṅgajanmajid dēvaḥ śrī
2. Vīra-tīrtthēsah pāyād bhabya-jana-brajan śrīmal-lōkaika-vikhyā-
3. ta-Mūlasanghō virājate Koṇḍakundānvayas tatra Dēśiyākhyagaṇā-
4. graṇiḥ śrī-Vīraṇandi-siddhānta-chakravarttyanujō mahān śrīmad Bā-
5. hubali-nāma munih siddhānta-pāragah || Sakalajna-pratipāditōbhaya-nayā-
6. bhijnāna-saṁpannakō madanōdyad-dava-dāva-tōyada-vibhus saddharma-
7. shtādaśa-sat-padārttha-nipunaḥ shaḍ-dravya-vēdī jayaty akhilōrbbi-nuta-
- chāru-Bāhubali-siddhāntīśvara-

8. ḥ sanmunih¹ tasyâgra-śishyô khila-śabda-śâstra-pârangamaḥ svâtma-sukhâ-
nuvartti¹ ! syâd-vâda-vidyâ-kuśa-
9. lô vibhâti kāmâmbujenduh Sakalênduyôgi¹ ! Arhaṇandi-munindrâṇaṃ chârî-
tram vismayâvahaṃ !
10. têshâm prapayinî vâṇi tasyâs tan-munayah priyâḥ¹ jalpa-vitaṇḍa-kathâsu
cha śabdâga-
11. ma-Jina-mukhôttha-paramâgamayôr unnidraṃ yach chittam sa Traividya-
ruhô (A) rhaṇandi-
12. munih¹ ! ēsha śrutagurur yasya Sakalêndumahâbratêḥ¹ ! tasya vidyâ-mahâ-
prauḍhir mmâ-
13. dṛisair varṇnyatê katham¹ ! ittham-bhûtô yamîsô vara-Jira-muni-sad-brinda-
madhyê virâjat-shaḍ-vimśatyarddhi-
14. tôrûrjjita-charitaparaḥ sapta-tatva-pravêdi¹ ! prâyaśchittâdi-shaṭka-dvi-gu-
ṇita-sutapâścharya-¹
15. varyya-prasiddhō dvâtrimśad-bhâga-sadbhâvana-yuta-Sakalêndu-bratindrô
vibhâti¹ ! ēvaṃ katipaya-
16. kâlê pravarttitê grâma-nagara-khêdêshu tatratyâbhabyôtpala² vikâśayan
Sakala-chandramu-
17. nir âyâti sat-Pândya-dêśa-madhyâ-sthita-Bilichâ-grâma-Chaityagriham
âsâdya jnâtvâ svântyaṃ
18. tri-dinâd anaśana-vidhinâ trivishṭapaṃ saṃ-prâptaḥ¹ ! saptâgra-bâṇêndu-
śâśi-pramâbda Sakhâkhyakê Ma-
19. nmatha-vatsarê cha¹ ! sat-Phâlgunê śuddha-tritîyakênduvârê gamat śrî-
Sakalêndu-dêvaḥ¹ ! Aruhan namaḥ
20. śrîmad Viraṇandi-siddhânta-chakra-varrtigaḷa sadharmmarappa Bâhubali-
siddhânti-dêvarê dikshâ-
21. gurugaḷ śrîmad Arhaṇandi-traividya-dêvar śrutaguruguḷumappa śrî Sa-
22. kaḷachandra-bhaṭṭâraka-dêvargge śrîmad-râjadhâni Dôrasamudrada sama-
sta-bhavya-
23. nagaraṅgaḷ parôksha-vinayârthavâgi mâḍisida nisidhi mangalamahâ śrî śrî

Translation.

May the god Viratîrthêśa, worshipped by celestials, demons and serpents, and the conqueror of Cupid, protect the hosts of righteous Jainas (*Bhavya-jana*, people worthy of salvation).

There shines the illustrious and world-famous Mûla-sangha in which is found Koṇḍakunda lineage.

The chief of Dêśiyagaṇa which belongs to it was the illustrious saint named Bâhubali, well-versed in *Siddhânta* (Jaina religious system) and a younger brother (a junior co-disciple) of the illustrious Viraṇandi-siddhânta-chakravarti. Victorious is the virtuous ascetic Bâhubali-siddhântîśvara, possessed of the knowledge of the two

(¹) Read su-tapâścharya.

(²) Read tatradya-bhabyôtpalam.

kinds¹ of *naya* taught by the All-knowing (Jina), a water-cloud to the powerful wild-fire that is the God of Love, a talisman to righteousness, well-versed in the 18 *sat-padārthas* and in the six *dravyas*² and praised by the whole world. His principal disciple was Sakalēndu-yōgi, a master of the science of *Sabdaśāstra*, devoted to the happiness of the soul, an expert in the knowledge of *syādvāda*, and a moon to the lotus, Cupid.

The character of the chief of sages, Arhanandi is very strange as he has a sweetheart in Vāṇi (Goddess of learning) and he is beloved by her (though an ascetic). How can men like myself praise the high perfection of learning of the great ascetic Sakalēndu whose preceptor in the śāstras is the *traividya* Arhanandimuni, whose mind is ever active in debates, fallacies, *śabdāgama* (science of words) and *paramāgama* (science of soul).

Thus shines the lord of ascetics, Sakalēndu possessed of 26 *riddhis*³ (supernatural powers), versed in the seven *tatvas*,⁴ endowed with high character, glorious among the assemblage of Jaina ascetics, famous for his twelve kinds of austerities beginning with *prāyaścitta* and having thirty-two kinds of righteous *bhāvanas* (thoughts). After some time elapsed like this, the sage Sakalachandra wandered through villages, cities and hamlets causing the lilies, the righteous Jainas (Bhavya) to expand, and in the end reached the *Charityagriha* (monastery) in the village Bīlichā in the good Pāṇḍyadēśa. Here he saw that his end was drawing near and so following the rite of abstaining from food for three days he reached heaven.

In the Śaka year counted by the number seven, arrow, moon and moon (1157), in the year named Manmatha, on the 3rd lunar day of the bright half of Phālguna, on Monday the illustrious Sakalēndu-dēva expired. Salutation to Arhats.

All the Jaina citizens (*bhavya-nagaranga*!) of the illustrious capital Dōrasamudra, erected this monument in memory of the departed sage, Sakalachandra-bhaṭṭāraka-dēvar whose *dīkshāguru* (the teacher who initiated him in *sanyāsa*) was Bāhubali-siddhāntidēvar, *sadharma* (colleague) of Viranandi-siddhānta-chakravarti and whose *śruta-guru* (teacher who instructed him in the śāstras) was the illustrious Arhanandi traividya-dēvar. Good Fortune. Well-being.

Note.

This is a record of the death of a Jaina guru named Sakalachandramuni belonging to Mūlasangha, Koṇḍakundānvaya, Dēśiyagaṇa and a disciple of Bāhubali-siddhānti-

(1) *Vyavahārānaya*—Philosophy of the world: *Niścaya-naya*—Philosophy of the soul.

(2) *dravya*—substances: *jīva-dravya* (soul), *pudgaladravya* (matter), *dharmadravya* (activity), *adharma-dravya* (rest), *ākāśadravya* (space), *kāladravya* (time).

(3) *tyāg-riddhi* (penance) of 18 kinds and *animādi vikriyārddhi* of 8 kinds.

(4) *tatva*—truth: *jīva* (soul), *ajīva* (lifeless things) *āsrava*, *saṃvara*, *nirjara*, *bandha* (attachment to world), *mōksha* (liberation).

who was a younger co-disciple of Virañandi. Sakalachandra is also stated to be a pupil of Arhanandi-muni. The date of his death is recorded to be Monday 3rd lunar day of Phâlguna in the year Manmatha S' 1157 (equivalent to Monday, February 11, A.D. 1236) and the place of death, a basti in Bîlichâ in Pândya-dêsa. He fasted for three days when he knew that his end was near. In his memory the *bhavya-nagaranga!* (Jaina citizens) of the capital city Dôrasamudra are stated to have set up the present monument. Bîlichâ seems to have been the principal village of the district Bîlichî seventy referred to as a part of Nôlambavâdi province in an inscription of 1125 A.D. of Tribhuvanamallapândya in the village Nalkudure in Channagiri Taluk. (Ep. Car. VII Channagiri 61.) There is a village of the name Kaṇave Bîlachi in Bâsavâpaṭṇa Hobali of the same Taluk which is probably identical with Bîlichâ-grâma referred to in the present record.¹

15.

At the same village, on the 1st vîragal near the Snânamaṇṭapa. (Bathing pavillion.)

Size 3'—0" × 1'—9".

Kannaḍa language and characters.

1. svasti śrīmanu mahā-maṇḍalêśvara Tribhuvanamalla
2. Talakâḍu-gonḍa Vira-Gaṅga Hoysaṇa-Dêvaru Dôrasamudra-
3. [da] lu sukha-sankhatâ-vinôdadim râjyam geyuttavire Muda-
4. nu Tagartti-koṭheya hatti heṅgalir kkûde hêrâḷa-
5. va mâḍuttaviralu Hoysaṇa-dêvaru kaṇḍu Varuḍe Châya-
6. yanâyakanam karadu besa [si] doḍe âṇatiya paṇade Châ

Note.

This is a vîragal inscription of the reign of the Hoysaḷa king Viraganga Hoysaṇa-dêvaru or Vishṇuvardhana and records the exploits of a warrior named Varuḍe Châyayanâyaka who was commanded by the king to fight against a warrior named Mudda who had laid siege to the fort of Tâgarti and was molesting the women therein. No date is given. The characters seem to be of the 12th century. The titles of the Hoysaḷa king in the record are *mahāmaṇḍalêśvara*, *tribhuvanamalla*, and capturer of Talekâḍu and no imperial titles like *râjâdhirâja* are given in the record. It is a further indication that this belongs to the early Hoysaḷa kings. Tâgarti referred to in the record is identical with a village of the same name in Sagar Taluk, Shimoga District.

(1) As regards the the metre of stanzas in this record, the first two as also the 5th and 7th, are in Anuṣṭup, the third is of Mattêbhavikrîṭita, 4th of Indravajrâ, 6th of 'Âryâ', 8th of Sragdharâ, 9th and 10th of 'Âryâ' metre.

16.

On a 2nd viragal at the same place.

Size 2'—9" X 2'—0".

Kannaḍa language and characters.

1. svasti śrīman-mahā-maṇḍaḷēśvara tribhuvanamalla Talakāḍu Koṃgu Nam-
gali Noḷam-
2. bavāḍi Banavāse Hānuṅgalu-geṇḍa bhujabaḷa vīrapratāpa Hoysa-
3. ḷa Vīra Ballāḷa-dēvanu Dōrasamudrada neleviḍinalu sukha-saṃkathā-vinō-
4. dadim prithvīrājyaṃ geyyuttamiralu Sārvari-saṃvatsarada Mā-
5. rggasira bahuḷa daśami Ādivāradamdamdu Ā-
6. namdarey-āha [vadali] Hengūsinūroḍeya Bmūvari [gā] vuṇḍa
7. Vijeyana aṇṇa Rēṣaṇanu suralōka- prāputa
8. Vijeya nilisida vīragallu !

Note.

This is an inscription of the reign of the Hoysala king Viraballāḷa and records the death of two warriors named Rēṣana, elder brother of Vijeya, Būvarigāvunḍa chief of the village Hengūsinūr, in a battle at Ānandare and the construction of the viragal in their memory by Vijaya. It is dated Sunday 10th lunar day of the dark half of Mārgasīra in the year Sārvari. No date in Śaka era is given. The letters seem to belong to the end of 12th century A. D. and Viraballāḷa referred to may be identical with Virabhallāḷa II. The date would then correspond to Saturday 13th December 1180 (or November 25 Sunday A.D. 1179 if the previous year Vikāri is taken, as is sometimes done.)

17.

On a 3rd viragal at the same place.

Size 3'—6" X 2'—9".

Kannaḍa language and characters.

1. Jinan ātmiyēṣṭa-dayvam niḷa-guru Nayakīrtti-bratīśam lasad-bhū-vi-
2. nutam tān Ukki-seṭṭi-prabhu piṭṭi tanag Ekavve tāyendoḍ intī vana-
3. dhi-vyāvṛita-dhātṛitaḷadoḷ adēm puṇyōdbhava-brātadōḷ kūḍi nitān-
4. tam Nāmiseṭṭi sphuṭa-vīśada-yaśō-lakshmiyam tāne pettam || || ||
5. ant ātam vyavahāradi.....matta vikramākrānta.....
6. ḷadēva.....Māndhātam do.....
7. koṇḍu.....svāntam vīśruta Nā-
8. miseṭṭi dīvadoḷ kaivalyamam tāḷdidam

Note.

This records the death of a Jaina merchant named Nāmiseṭṭi, probably by *sallēkhana*, which consists of giving up food and drink and devoting oneself entirely to contemplation on Jina when one feels that death is very near. He is stated to be the son of Ukkiseṭṭi and Ēkavve and a disciple of the Jaina saint Nayakīrti. No date is found in the record, probably due to several letters having disappeared in lines 5-7. The characters seem to be of the 13th century. A Jaina guru named Nayakīrti is referred to in some inscriptions of Śravaṇabelgola of the reign of Ballāḷa II. (See p. 62, Introduction to the revised volume of Śravaṇabelgola Inscriptions) and he may probably be the same as Nayakīrti of the present record. No invocation or imprecation is contained in the epigraph.

INSCRIPTIONS IN THE KADUR DISTRICT.

CHIKMAGALUR TALUK.

A copy of a sannad in the possession of Subrâya-purâṇika, patel of the agrahâra village Kûduvalli in Vastâre Hobli.

Modern Kannaḍa characters.

1. Harihara mahârâyaru Śringêri śrî-maṭhakke Kûduvalli-grâma-
2. vannu uttâravâgi biṭṭu koṭṭaddariṇḍa yî grâ mavannu maṭhadavaru
3. anubhava mâḍikoṇḍu baruttâ yiddalli Purushôttama Bhâratigalige
4. Śringêriyallu paṭṭavâddariṇḍa avara pûrvâśramadavarige yî grâ-
5. madallu biṭṭu koṭṭaddu ᳚ tânugoḍige ? yalli gadde kha 8 kke
6. sistu ga 8 Gubbi bayalalli gade khaṃ ᳚ 10½ ge sistu ga 10 kha
7. 2 ll Chaṭṭamakkiyalli gade khaṃ 3 kke sistu ga 3 antu gade khaṃ
8. 21½ kke sistu ga 21 2 ll svâsteyu naḍadu baruttiddalli
9. yî Purushôttama Bhâratigalu svargastha-râda mēle Râmachaṃ-
10. dra Bhâratigalige paṭṭavâddariṇḍa prâk yidda pûrvâśramada-
11. vara baduku mane yâvattu maṭhakke sêriddariṇḍa yî svâsthe
12. ga 21 2 ll bhûmiyannu yî Râmachandrabhâratigala pû-
13. rvâśramadavaru Āragada Kallinâtha Bhaṭṭara makkaḷu Malli
14. Bhaṭṭarige biṭṭu koṭṭaddariṇḍa yivaru anubhavisi baṃdaru
15. mēlâgi yî grâmada bhûmi yâvattu maṭhakke naḍadu baru-
16. ttittu Śrî-Maṭhadallu Bramhanâthadêvara u-
17. padra bahaḷavâgi danâ kolluttiddalli yî Mallibhaṭṭara mu-
18. khâṃtra â Paṃchâkshari Narahari Bhaṭṭara karasikoṇḍu yî upadrava nilli-
19. si koḍabêku yembadâgi hêliddariṇḍa yî Naraharibhaṭṭaru śrî-ma-
20. ṭṭhadalli kuḷitu Bramhanâthadêvara kuritu puraścharaṇe mâḍiddariṇḍa
21. avarige pratyakshavâddariṇḍa yî dēvarige muṃḍe naḍakomba bagye ka-
22. ṭṭale mâḍi gottige nillisi yî dēvara upadrava pariharisiddariṇḍa
23. śrî svâmigalavaru saṃtôsha-chittarâgi yî Kûduvalli grâma-
24. dallu Mallibhaṭṭarige biṭṭukoṭṭa bhûmi horatâgi mēlâ-
25. da bhûmi yâvattannu yivarige biṭṭu koṭṭaddariṇḍa yivarau Koṇḍa-
26. nahalliyalli mane-kattikoṇḍu yî svâstheyannu anubhavsi
27. baruttâ yiddalli yî grâmakke dēvara-makkaḷu kuḷagârarâgi yi-
28. varige gaḍi-guttige bhattavannu haguḷa aḷakoṭṭu râtri-kâlada-

29. llu puṇḍugârafâgi yivara mane mutti tâvu aḷakoṭṭa bha-
30. ttavânnu punaḥ tamma manege hottukoṃḍu hôguttâ yidaru
31. yi prakâra kelavu divsa naḍadu baṃtu yidê prakâra oṃḍu varsha
32. bhattavannu râtri-kâladalli hottukoṃḍu hôguvâgye bhattada
33. moṭṭe tûtâddarimḍa dâri kaḍegû challiddarimḍa sûryô-
34. dayavâda mêle yi chellida bhattada dâri hiḍakoṃḍu nôḍu-
35. vâgye yidê grâmakke baṃdaddarimḍa yivarugaḷu puṇḍaru
36. tamage obbarige naḍavudalla yembuda kaṃḍu śri svâmiyavara sanni-
37. dhânakke hôgi yidu tamage obbarige naḍavadu alla yi grâmavannu
38. vṛitti śâkhe mâḍi agrahârava mâḍi tamma hesarallu dâna śâsana
39. barsi koḍabêkemḍu hêlikoṃḍaddarimḍa śri Râmachaṃdra Bhârati-
40. svâmigalavaru Śâlivâhana śaka varsha 1313 ne vartamânakke
41. saluva Śrîmukha-samvatsarada Chaitra śu 5 llu dânadhârâ-pûrva-
42. kavâgi Brâmhârugaḷige nirdêśava mâḍi barsikoṭṭa dâna-śâsana
43. l kke i grâma oṃḍakke saluva gade khaṃ 147 kke vṛitti ondakke gadde
44. kha 4½ nâlkû kâlu khaṃḍuga gadde prâptiyalli mâḍida
45. viniyôga Bhâradvâjasagôtrada Âpastamba-sûtrada Kalinâ-
46. thabhaṭṭara makkaḷu Mallibhaṭṭarige vṛitti 5 Bhâradvâja-sa-
47. gôtrada Âśvalâyana-sûtrada Pamchâkshari Naraharibhaṭṭara makkaḷu
48. Nile Narasimhabhaṭṭarige vṛitti (nâlkûvare) 4½ Haritasa-gôtrada
49. Âśvalâyana-sûtrada Nâgôpâdhyâyara makkaḷu Upâdhyabhaṭṭarige
50. vṛitti 1½ avara tammamḍiru Kṛishṇa-bhaṭṭarige vṛitti 1 Śrîvatsa-gô-
51. trada Âśvalâyana-sûtrada Narahari-bhaṭṭara makkaḷu Nârasi-bha-
52. ṭṭarige vṛitti ½ Kâśyapa-gôtrada Âśvalâyana-sûtrada Naraha-
53. ribhaṭṭara makkaḷu Jannûpâdhyarige vṛitti 1 Bhâradvâjasagô-
54. trada Âśvalâyana-sûtrada Yajñêśvara-bhaṭṭara makkaḷu Śaṃ-
55. kara-dîkshitarige vṛitti 1 Viśvâmitra-gôtrada Bôdhâyana-sû-
56. trada Nârâyana-bhaṭṭara makkaḷu Appaṇṇâhitâgnigalige
57. vṛitti 1 Jâmadagnyâvatsa-gôtrada Bôdhâyana-sûtrada Svâ-
58. mibhaṭṭara makkaḷu Gaṇêśa-dîkshitarige vṛitti 1 Vasishṭha-sagô-
59. trada Âśvalâyana-sûtrada Lakshmîkâṃta-bhaṭṭara makkaḷu
60. Râmâbhaṭṭarige vṛitti 1 Kausika-gôtrada Âpastamba-sûtrada
61. Haribhaṭṭara makkaḷu Anantabhaṭṭarige vṛitti 1 Viśṇuvardhana-
62. gôtrada Âśvalâyana-sûtrada Śankarabhaṭṭara makkaḷu Gu-
63. dya Viśṇugaḷige vṛitti ½ Kausikagôtrada Âpastamba-sûtrada
64. Râmâbhaṭṭara makkaḷu Peramâlubhaṭṭarige vṛitti 1 Kâśyapa-
65. gôtrada Âśvalâyana-sûtrada Mukunda-bhaṭṭara makkaḷu Dê-
66. varabhaṭṭarige vṛitti 1 Vasishṭha-gôtrada Âśvalâyana-sû-
67. trada Mâdhavabhaṭṭara makkaḷu Beṇṇe-purâṇikarige vṛitti 1

68. Bhâradvâjasagôtrada Âśvalâyana-sûtrada Nârasimha-bhaṭṭa-
69. ra makkaḷu Achyutabhaṭṭarige vṛitti ¾ Gautamagôtrada Jaimu-
70. ni-sûtrada Tirumalabhaṭṭara makkaḷu Lakshmidharabhaṭṭarige
71. vṛitti 1 Âtrêyasagôtrada Âśvalâyana-sûtrada Dêvarabhaṭṭa-
72. ra makkaḷu Narasimhabhaṭṭarige vṛitti 1 Kâśyapagôtrada Âśvalâ-
73. yana-sûtrada Brahmanya-bhaṭṭara makkaḷu Lakshmikâṃtabhaṭṭarige
74. vṛitti 1 Haritasa-gôtrada Âśvalâyana-sûtrada Nâgabhaṭṭara makkaḷu Saṃ-
75. bhāṭṭarige vṛitti 1 Viśvâmitra-gôtrada Âśvalâyana-sûtrada Padmanâbha-
76. makkaḷu Kêśavabhaṭṭarige vṛitti 1 Vasishṭhagôtrada Bôdhâyana-sûtrada-
77. Subrahmanya-bhaṭṭara makkaḷu Nâgannagalige vṛitti ¾ Mavudgalya-
78. Âśvalâyana-sûtrada Mahadêvabhaṭṭara makkaḷu Mallibhaṭṭarige vṛi-
79. tti 1 Mauni-Bhârgava-gôtrada Âpastamba-sûtrada Dakṣiṇâmûrtigala mak-
80. Kavaḍe Malli Bhaṭṭargie vṛitti ¾ Âtrêyasa- gôtrada Âśvalâyana-
81. sûtrada Lingannagala makkaḷu Gûlappagalige vṛitti ½ Maha Lakshmî-dêva-
82. rige vṛitti ¾ Sômêśvara-dêvarige vṛitti 1¼ Gâyatri-maṃṭapakke vṛitti ¾
83. Âldahâlôlage Hallimakkege ṭemkalâgi Kallimakkî mēle ṭem-
84. ka-niruvaryâgi Nîle Narasimhabhaṭṭarige sâdhya kha 3 Bâsirikaṭṭege
85. ṭemkalâgi Upâdya bhaṭṭarige sâdhya kha 2½ Jattigana-kaṭṭege ṭemka
86. niruvaryâgi prathama-sṭhalaḍalli Kavaḍe Mallibhaṭṭarige sâdhya
87. kha 1 adakke paḍuvalâgi Nâgannagalige sâdhya kham 1 adakke paḍuvalâgi
88. Achyutabhaṭṭarige kham 1 mēlâda sâdhya bhûmi yajamânâdi
89. sarva-svâmyavû yî agrahâra mâḍisidamēle Narasimhabhaṭṭarige
90. yî grâmakke saluva grahârâma-kshêtra gadde beddalu modalâda siddha
91. sâdhyamgaḷemba asṭha-bhôga tēja-svâmya-vannu anubhavisikomḍu
92. bahari yemḍu oppikoṭṭa dâna-sâsana-prakâarakke gadde kham 147
93. kke valage baṃda prakâra vṛitti 1 kke gadde kha 4¼ rallu vṛitti 31 kke
94. kha 131¼ dēvara vṛitti 2 kke kha 8½ saṃdhyâ-maṃṭapakke vṛitti ¾ kke . .
95. kha 3¼ aṃtu vṛitti 33¼ kke gade kha 143½ madhyakakke niṃtaddu kha
96. 3½ mûrûvare khamḍagavannu kuḷagâraru Dēvara-makkaḷige raste-
97. koḍagi bagye hâki-koṭṭaddarimḍa yî Dēvara-makkaḷu kelavu
98. divsa umbaliyâgi anubhavsi â-mēle Doḍḍannabhaṭṭa yemḃavage
99. yî Dēvara-makkaḷu Gautamêśvara Dēvarallu maṃtra-pushpada upâdhiyaṃ-
100. ta mâḍikoṭṭu yî gaddeyannu yîtage biṭṭukoṭṭu kelavu divsada mēle
101. yî Dēvara-makkaḷu kuḷa nasṭavâgi hôdaru â mēle yî Doḍḍanna-bhaṭṭanu
102. yî upâdhiyannu mâḍi-komḍu bhûmiyannu anubhavisî baruttidda-
103. lli Siṃgâpurada Giribhaṭṭaru yemḃavaru yî Doḍḍannabhaṭṭage hattu

104. yippattu haṇa koṭṭu yī bhūmiyannu aḍava māḍi-komḍu a-
105. nubhavisiddadarnnu yī Doḍḍaṇṇa-bhaṭṭanu aputrarāgi mṛita-
106. nāgi hōdanu yī bhūmiyu Siṃgāpurada Gīribhaṭṭara buḍadava-
107. rige naḍadu baṃtu yittalāgi avaru aputrarāgi mṛitavāgi
108. hōddariṇḍa Chitrabhānu-saṃvatsaradârabhya Upâdhyara Nârasidê-
109. vara maneyavaru anubhavisuttâre yī bhūmiyu madhyakakke
110. niṃtaddu Śrīmaṭhakke barabêku ubhayam-gade kham 147 sâdhya bhûn-ai
kha 9½ ubhaya kha 156½ kke sistuga 156½ yittalāgi hechchiddu 4½

Note.

This is a paper manuscript purporting to be a copy of a sannad of the time of the Vijayanagar king Harihara II. It relates to some transactions connected with the agrahâra village Kûduvaḷḷi, in the Chikmagalur Taluk, about 7 miles from Chikmagalur town.

It begins by stating that the village Kûduvaḷḷi was in the enjoyment of the Śringêri Matt, being given away by king Harihara II. It next refers to the possession of the village by the Śringêri guru named Purushôttama-bhârati and states that when he became the pontiff he gave away a part of the village of the annual value of nearly 21 varahas to his blood relatives. We learn that on the death of this guru and the installation of his successor named Râmachandrabhârati all this land was taken away from the relations of the previous guru and given to one Mallibhaṭṭa, son of Kallinâthabhaṭṭa of Āraga. Thus a portion of the village was in the enjoyment of the new landlord Mallibhaṭṭa and the rest belonged to the Matt.

We next learn that owing to the displeasure of the spirit Brahmanâthadêvar worshipped as god in Śringêri Matt, cattle died in large numbers and the evil was warded off only by the intervention of one Naraharibhaṭṭa who came to Śringêri and propitiated the spirit by the repetition of some mantras. Pleased with his service the guru gave away to this Naraharibhaṭṭa all the land in Kûduvaḷḷi except the portion belonging to Mallibhaṭṭa and thereupon Naraharibhaṭṭa lived in the village Koṇḍana-haḷḷi near by, looking after his newly acquired lands.

It is next stated that Naraharibhaṭṭa, discovering that his own tenants belonging to the caste of *dêvara-makkaḷu* (fishermen) in the village Kûduvaḷḷi plundered his house at night and carried off the food supplies to their homes, represented to the svâmi of Śringêri that he could not manage the village by himself and that it should be divided into vṛittis and distributed among many Brahmans. Accordingly the head of the Śringêri Matt, Râmachandrabhârati, divided the lands of the village consisting of wet land of the sowing capacity of 147 khaṇḍugas into 33½ vṛittis of 4½ khaṇḍugas each

and distributed them among various Brahmans, giving Mallibhaṭṭa 5 vṛttis, Naraharibhaṭṭa's son Nile Narasimhabhaṭṭa, 4½ vṛttis, etc., and the village deity Mahālakṣmīdēvi ¾ vṛtti, Sôṃēśvaradēvaru 1½ vṛttis and Gāyatri-maṇṭapa (a pavilion for Brahmans to perform *sandhyā*) ¾ vṛtti. The balance left after this distribution consisting of land of the sowing capacity of 3½ khaṇḍugas was given to the *dēvaramakkaḷu* community of the village referred to above. This division of land into vṛttis, etc., is stated to have been made on the 5th lunar day of the bright half of Chaitra in the year Śrīṃukha S' 1313. (A.D. 1391 ?)

We next learn that the members of the *dēvaramakkaḷu* community after enjoying their land for some time gave it away to a Brahman named Doḍḍaṇṇabhaṭṭa for conducting the service of *mantrapushpa* (repeating some prayers to god after the ceremonial waving of the lights) in the Śiva temple at Gautamēśvara (which is situated at a distance of 2 miles from Kūduvallī). As time went on, the community declined in numbers and at last no one belonging to it was left in the village. Doḍḍaṇṇabhaṭṭa died issueless and his property went to Giribhaṭṭa of Śingāpura who had a mortgage on it. As Giribhaṭṭa also died issueless some time later, the property was taken possession of by the family of Upādhyaya Narasīdēvaru in the year Chitrabhānu (9 years after Śrīṃukha ; A.D. 1402). Now, as the whole village had a claim over the property, the unclaimed lands should have reverted to the Śringēri Matt according to what the writer of the present record says. The total wet lands of the village at the time were calculated at 156½ khaṇḍugas consisting of the original 147 khaṇḍugas and the newly cultivated 9½ khaṇḍugas. No further historical facts can be gleaned from the rest of the manuscript which gives merely some transactions of no importance between the vṛttidārs of the village and Śringēri Matt and has therefore not been copied.

The present record may therefore be considered as relating to transactions regarding the village Kūduvallī from the period that it was given away to the Śringēri Matt by the Vijayanagar king Harihara to the above year Chitrabhānu (A.D. 1402). Another record of the same village Kūduvallī already published (E. C. VI Chikmagalur Taluk 88) purporting to be a copy of an inscription, also refers to the gift of that village by Harihara to Śringēri Matt and its division into vṛttis and their distribution among several Brahmans including Nile Narasimhabhaṭṭa mentioned in the present record, made by Rāmachandrabhāratī, head of Śringēri Matt in S' 1313 Śrīṃukha Chaitra śu 5. In fact the present record seems to be a supplement of the previous record. There is however one difference in that the previous record speaks of the village Kūduvallī being given by Rāmachandrabhāratī to Brahmans in memory of his guru Puruṣhōttamabhāratī while the present record explains the circumstances that led to the formation of the agrahāra in a different manner. But this is only a minor difference. The chief difficulty for us in accepting both the records as genuine lies in the date.

The date of the formation of the Kûduvallî agrahâra stated to be S' 1313 or A.D. 1391 is Prajâpati and not Śrîmukha and Śrîmukha falls two years later in A.D. 1393. This difference of two years may however be explained by attributing it to the error of the copyist who wrongly read the original inscription and wrote 3 for 5 for the last figure in 1313. There is however another formidable difficulty regarding the record. The Mysore Gazetteer of 1897, Vol I p. 474 gives the dates 1472-1517 to Purushôttamabhâratî and 1508-1560 to his successor Râmachandrabhâratî. The grants of Śringerî furnish the dates 1418-51 to Purushôttama-bhâratî and 1513-24 to Râmachandra-bhâratî (E. C. VI. Introduction, p. 24.) Anyway the date S' 1313 is too early for the death of Purushôttama-bhâratî and the installation of Râmachandra-bhâratî in the pontifical seat at Śringêri. Hence the reliability of the present record as well as of the previously published record of the same village is questionable.

INSCRIPTIONS IN THE KOLAR DISTRICT.

19.¹

KOLAR TALUK.

First Sannad of the Āvani Matt received from Mr. Krishna Sastri of Kolār.
 Persian language and characters. [Plate XVII 2]

Qadri Qudrat
 Muhri Niyābat
 Khādimi Shara Qāzī
 Muḥammad Shafi
 1104
 Mutābiq wa asl

1. Parwāna bamuhr Dargahi Qulī Khān az Qarār ba tāriḥ pānzdahum Shahr Rabi' usānī sann julūs wālā
2. mutasaddiyān (*sic*) wa muhimmāt ḥāl wa istiqbāl parganai Kolār, Karnāṭak, Sūbah Dāruz-zafar Bijāpūr bidānand chūn mauza Hunain Halli Simt Haveli Turf
3. Mutafarriqāt amla purganaay mazkūr dar wajha madad kharch Sankarī Mehtah ba dastūr sābiq ḥasbu-z-zimn bahāl wa muqarar gashta ; bāyad ki mauza mastūr rā
4. darobast wāguzārand ki ba tasadduq farqi Mubārak Hazrat Hāsilāt ānjā sāl ba sāl barāi kharch
5. Sankari Mehtah jāri dārand wa sanad mujaddad talab nadārand darīn bāb tākidi akīd dānista ḥasbul mastūr ba amal ārand.

Back.

1. Shaaḥ zimn mauza Hunain Halli Simt Haveli turf Mutafarriqāt
2. 'amalai parganaay Kolār sarkār Karnāṭak sūbah dāruz-zafar Bijāpūr dar wajh madad *kharch*
3. Sankarī Maṭṭah ba dastūr sābiq bahāl wa muqarar gashta
4. 3 Mawāzī'
5. asli mauza' Dākḥli Māziān
6. 70 Jama' Kāmil
 11 Hun

(¹) For the reading and interpretation of the Persian *Sannads* Nos. 19 to 23, we are indebted to Mr. Khwaja Mohamed Ahmed, Research Scholar, working under Mr. Yazdani, Nazim, Archaeological Department, Hyderabad. Prof. Shustery of the Mysore University also kindly helped to interpret the meaning, and Maulvi Syed Dastagir assisted in verifying the readings, and correcting the proofs.

Translation.

Title of the King.
Inevitable like fate.

Seal.
Khādim Shar'
Qazi Muḥammad Shafī'
Seal of the Agent
1104 A. H.

1. Parwāna (order) under the seal of His Excellency 'Dargah Quli Khān' issued on the 15th Rabi' II Regnal Year.
2. The present and future Revenue Authorities of Pargana Kolār Karnāṭak Subah Dāru-z-zafar Bijāpūr are hereby informed that the village of Hunain Halli, Simt Haveli
3. assigned for the miscellaneous charges of the staff of the said Pargana has been, as before, restored and confirmed for the maintenance of Sankri Maṭha according to the Zimn (entry) made on the back of the document. Therefore it is enjoined that the said village Darobast (entire)
4. be released so that for the well-being of His Majesty (*lit.* charity for the protection of the auspicious head of the King,) the revenue of the place be assigned from year to year for
5. the maintenance of Sankri Maṭha. And no new Sannad need be asked for. The matter should be regarded as binding and be acted upon accordingly.

Back.

1. The village of Hunain Halli, Simt Haveli assigned for the miscellaneous charges of the staff of the said
2. Pargana (Kolār) Sarkār Karnāṭak Sūbah Dāru-z-zafar Bijāpūr, has been apportion-
3. ed as before for the maintenance of Sankri Maṭha
4. 3 villages
5. Original
6. One village. Awarded afterwards (hamlets?) 2 villages.
Entire revenue of the above (70?) 11 Hun.

Note.

The Sannad records the grant of a village Honnēna Halli (at present in Kolar Taluk) in the Pargana of Kolār, Karnāṭak province in the Bijāpur country made by the Moghul (?) governor, Dargāh Kulikhān to the Śankari Mutt. The Śankari Mutt referred to here is evidently the Śmārta Mutt now at Āvani, in Mulbāgal Taluk, which had its headquarters at Kōlār in the 17th century as is seen from a copperplate grant of Śrīrangarāya III now in the Āvani Mutt. (E. C. X. Mulbagal 60). The swami has not been named in the present sannad. It is issued under the seal of the Agent, Kāzi

Muhammad Shafi in 1104 A.H., on the 15th Rabi, Regnal year 11 (December 14, 1692 A.D.)

The following sannads also confirm the grant with slight differences in the number and income of the villages granted. The last sannad No. 23 contains the name of the donee Šankar Bhār[at]i, the Guru of the mutt. The name of the mutt is Šankari (or as Prof. Shustri reads the word 'Śingeri'¹). The 19th century *śrīmukhas* or Bulls of the Āvani Mutt refer to its swami as the Śringēri Swami. "Śringēri śrī Śata-śringa-parvata-sannihita vilasat Kôlâhalapuravarâdhîśvara śrī Śringēri śrīmad Abhinavôddanda Vidyâranyabhâratî svāmibhih", etc. (See the Telugu book *Śrī-mukha-vyākhyâgrantha*, Madras, 1915.) The tradition of the mutt is also to the effect that it was founded by a Swami of the Śringēri Mutt named Narasimha Bhâratî who left Śringēri on a tour and while at Kôlâr appointed a disciple to carry on the newly founded Kôlâr mutt. Later he is said to have founded the Kûḍli mutt according to this tradition. That these sannads belong not to the Śringēri mutt proper but to the Kôlâr mutt is clear from the fact that in 1754 the donee in the sannad is Šankar Bhâratî while the Śringeri pontiff was Abhinava Sachchidânanda Bhâratî (1741-1767; See Rice's Mysore Gazetteer Vol. I p. 474.) Similarly in 1645, the date of Śrîranga III's grant, the Kôlâr swami was Râmachandra Bhâratî, disciple of Viṭṭhala Bhâratî who was himself a disciple of Viśvarûpa Bhâratî while the contemporary at Śringēri was Sachchidânanda Bhâratî (1627-1663) disciple of Abhinava Narasimha Bhâratî who was the disciple of Immaḍi Narasimha Bhâratî.

20.

Second sannad in the possession of the Āvani Matt.

Persian language and characters.

Muhrî Niyâbat
Khâdimî Sharâr
Qâzi Muḥammad
Shafî 11xx
Mutâbiq wa asl.

Ba'arz.

1. parwânah ba muhrshahamat wa martebat Tâhir Muḥammad Khân az Qarâr ba târîkh chahârum Shawwâl sann 11 julûs i-mu-alla
2. 'âmilân hâl wa istiqbâl purganaay Kolâr Sarkâr Karnâṭak Dâru-z-zafar Bījâpûr bidânand
3. darîn-wila mauzai Hunain Halli turf mutafarriqât simt Havelî' amlaay purganaay mazkûr
4. dar wajh madad kharch Sankari Maṭṭah ba tasadduq farq mubârak ba-mûjib asnâd sâbiq

(¹) As the transverse stroke called markaz now distinguishing *ka* from *ga* in Persian was absent in the records of the time, the word could be read either as Singeri or Sankari.

5. ḥasbuz-zimn muqarar gashta bāyad ki mouza'i mustūr rā dar-o-bast wa guzārand
6. ki tāḥasilāt ān barāai kharch Sankari Maṭha hamisha jāri dārand darin bāb tākid dāništa ḥasbul mastūr ba 'amal ārand.

Translation.

Seal.

Khadim Shara'
wazi-Muhammad Shafi'
Seal of the Agent.

11.....

1. Parawāna (order) under the seal of.....His Excellency Tāhir Muḥammad Khān issued on the 4th Shawal 11th Regnal year.
2. The present and future authorities of Pargana Kolar, Sarkār Karnātak (Sūbah) Daru-z-zafar Bijapūr are hereby informed
3. that the village of Hunain Halli simt Haveli (assigned for the miscellaneous charges of the said Pargana)
4. has been apportioned for the maintenance of Sankari Maṭha, as charitable grant for the well-being of His Majesty, (*lit*: charity for the protection of the auspicious head of the king) in accordance with old sanads.
5. and the zimn (entry) made on the back of the document. It is enjoined that the said village darōbast (entire) be released (in his favour)
6. so that the revenue of the said village be paid perpetually for the maintenance of Sankari Maṭha.
7. The matter must be regarded as binding and action should be taken accordingly.

Note.

This sannad is also issued under the seal of Kāzi Mahammad Shāfi, the officer named in the previous record, in the 11th regnal year, on the 4th Shawal (May 29, 1693 A.D.?) by the governor Tahir Mahammad Khān and addressed to the same officers. It confirms the previous sannad granting the entire village of Hunainhalli for the maintenance of the Sankari Maṭha for the well-being of His Majesty (the Moghal emperor). The authorities of the Pargana of Kōlār, Sarkar Karnātak, Subah Dāruz-Zafar Bijāpur are informed of the above and directed to release the village and hand it over to the said Matt.

21.

Third sannad in the possession of the Āvani Matt. Persian language and characters.

Qadri Quadrat
Muḥammad
Farrukh Siyar
Bahādur Bādshāh
Ghāzī 1127 Mutahawar
Khān Qādri fidwi

1. 'āmilān ḥāl wa istiqbāl pargana-ai-Kolār sarkār Karnāṭak Dāru-z-zafar Bijāpūr bidānand
2. darinwila mauza'i Hunainhalli simt haveli taraf mutafarriqāt āmal-ai pargannai-mazkūr
3. dar wajh madad kharch Sankarī Maṭha ba tasadduq farq mubārak
4. Hazrat hasbu-z-zimn muqarrar gashta bāyad ki
5. mauza i mastūr rā darobast wāguzārānd ki
6. tahāsilāti ān barāay kharch Sankarī Maṭha hamēshā
7.darin bāb tākid dānista asbul mastūr
8. ba amal ārand tahrīr.... baīyaz.

Back.

Zimn navīsand.

1. Sharah Zimn Mauza Hunain Halli simt Haveli taraf Mutafarriqāt āmlaay purganaay Kolār
2. Sarkār Karnātak Dāru-z-zafar Bijāpūr dar wajh madad *kharch*
3. Sankari Maṭha muqarrar gashta
4. 3 Mawazi
5. Asli Dākbli
Mauza Mawāziān
6.Jama' Kāmil
11 Hun

Translation.

Title of the King:—

Inevitable like Fate.

Seal:—

Muḥammad Farrukh
Siyar Bahadur Bādshāh
Ghāzi 1127 Fidvi Mutahawwar
Khān Qādrī

1. The present and future Revenue authorities of Pargana Kolār, Sarkār Karnātak (Subah) Dāru-z-zafar Bijāpur are hereby informed
2. that the village Hunain Halli Simt Haveli (assigned for the miscellaneous charges of the staff of the said pargana)
3. has been apportioned for the maintenance of Sankari Maṭha as a charitable grant for the well being of the Royal personage (Lāt : charity for the protection of the auspicious head of the king.)
4. according to the Zimn (entry) made on the back of the document.
5. Accordingly the said village darobast (entirely) should be released
6. so that the revenue of the village be paid from year to year for the maintenance of Sankari Maṭha.

7 and 8. The authorities should regard this as binding and act as hereby ordered
written on.....fair copy.

Back.

- | | | |
|----|---|--------------------------------|
| 1. | The village of Hunain Halli assigned for the miscellaneous charges of the staff of the said pargana Kolar | |
| 2. | Sarkār Karnātak, Dāru-z-zafar Bijāpūr has been apportioned and | |
| 3. | restored for the maintenance of Sankari Maṭha | |
| 4. | 3 villages | |
| 5. | Original | Awarded afterwards (hamlets ?) |
| | One village | two villages |
| 6. | entire revenue of above | |
| | 11 hun. | |

Note.

This sannad was issued in A. H. 1127 or A.D. 1714-5, 23 years after the first sannad (No. 19) and addressed to the same officers. This was granted during the reign of and under the seal of the Mughal emperor Farukh Siyar and of the officer Mutahawar Khân Khâdri and confirms the previous sannads.

22.

Fourth sannad in the possession of the Āvani Matt

Persian language and characters.

Qadri Qudrat

Sami i

Muhammad Shāh

Bādshah Ghāzi

Ali Beg

Khân Fidvî

1. Mutasaddiyān muḥimmāt ḥāl wa istiḡbāl Parganaay Kolār Sarkār Karnāṭak
Sūbah Dāru-z-zafar Bijāpūr bidānand
2. chun mauzāi Hunain Halli simt Haveli tarf mutfarriqāt amla purganaai
mazkūr dar wajh madad kharch Sankari Maṭha ba dastūr sābiq ḥasbu-
z-zimn baḥāl wa muqarar gashta
3. bāyad ki mauzai mastūr ra dar-o-bast wa guzārand ki ba tasadduq farq
mubārak Hazrat ḥāsilāt ānjā sāl ba sāl barai kharch
4. Sankarī Maṭha jāri dārand wa sanad mujaddad talab nadārand darīn bāb
tākīd akīd dānista hasbul mastūr baaml ārand

5. tahrîr fit târikh pānzdahum Shahri Rabiū-s-sāni sann julūs wālā.

Back.

1. Sharah Zimn a Mauza-ir Hunain Halli simt Haveli taraf mutafarriqāt amla purganaai Kolār
2. sarkār Karnātak sūbah daru-z-zafar Bijāpūr dar wajh madad kharch Sankari Maṭṭah ba dastūr sābiq
3. baḥāl wa muqarar gashta
4. mawāzir 3
5. Asli Dākhli
mauzā mawāziān
6. 60 Jamai kāmīl
7.21 Hun

Translation.

Title of the King.

Inevitable like Fate.

Seal

First Regnal Year Muhammad Shah

Bādshāh Ghazi

Fidvi Ali Beg Khan.

1. The present and future Revenue authorities of Pargana Kolār Sarkār Karnātak Subah Dāru-z-zafar Bijapūr are hereby informed
2. that the village of Hunain Halli, Simt Haveli, assigned for the miscellaneous charges of the staff of the said pargana, has been restored and confirmed as before for the maintenance of Sankari Maṭṭah.
3. It is hereby enjoined that the said village darobast (entire) be released as a charitable grant for the well-being of His Majesty (lit: charity for the protection of the auspicious head of the king) so that the revenue of the place be paid from year to year.
4. for the maintenance of Sankari Maṭṭah. New sannads should not be asked for. The matter must be treated as binding and should be acted upon accordingly.
5. Dated 15th Rabi 11 Regnal year.

Back.

1. Endorsement on the reverse.—The village of Hunain Halli Simt Haveli (assigned for the miscellaneous expenses of the staff of Pargana Kolār)
2. Sarkār Karnātak Sūbah Dāru-z-zafar Bijapūr, for the maintenance of Sankari Maṭṭah, as before,
3. has been restored and confirmed.

- | | | |
|----|-----------------------------|--------------------|
| 4. | 3 villages | |
| | Original | Awarded afterwards |
| | one village | Two villages |
| | Entire revenue of the above | |
| | 11 Hun ? | |

Note.

This sannad was issued under the seal of emperor Mahammad Shah at Delhi and of his officer Āli Bēg Khān on the 15th Rabi of the 11th regnal year (A.D. 1729-30) and confirms the previous grants. It is stipulated also as in No. 19 that the grant must be treated as binding and no new sannad should be asked for.

23.

Fifth sannad in the possession of the Āvani Matt.
Persian language and characters.

Ālamgīr

Bādshāh Ghāzi

1168

Fidvi.....Nūr Khān Bahādur

1. Mutasa-ddiyān muhimmāt hāl wa istiqbāl wa Desmukhān wa despāñḍiyān wa patwāriyān wa muzāriān
2. purganaai Kōlār sarkār Karnāṭak subah Dāru-z-zafar Bijāpūr bidānand mouz Hunain Halli
3. waghaira dihāt purganaai mazkur Zariā inām ba ismi Sankar Bhāri ba mujibi asnād
4. ḥukkām peshīn muqarar wa jārist darīn wila nīz ba dastūr sābiq ḥasbul Ziman
5. baḥāl dāshta hud Bāyad ki dehāt mastūr masraf mushārūn ileh wa guzārand ki hāsīlāt ānjā rā maīshat khud namūda ba duāe daulat abad muddat mashghūl bāshad
6. wa Sanad mujaddad sāl ba sāl darkhāst na kunand. Darīn bāb tākīd
7. Āakīd dānista ḥasbul mastūr baramal ārand. Tahrīr fit tārikh
8. bist shashum Shahir Sha bānūl muaz zam sann 1167 Hijrī bairy.

(Back)

1. Sharah Zimn ānki mauzai Hunain Halli waghairah dehāt pargana kolār dar wajh inām ba ism Sankar Bhārī
2. ba mūjib asnād ḥukkām peshīn muqarar gashta darīn vilā nīz ba dastūr sābiq baḥāl dārand.
3. Kāmil 196
4. Asli Dākhli
10 3

- | | | | |
|-----|---------------------|--------------|---|
| 5. | Simt Havelli 46-6-0 | Kāmil | simt mauliyākal mauza i Sankari
31 kāmīl |
| 6. | Asli | Dākhli | |
| | (2) mawāziān | (2) mawāziān | |
| 7. | 23 kāmīl | 11 kāmīl | 6 mawāziān |
| | | Dākhli. | |
| | | mawāziān | |
| 8. | Asli | Dakhli | |
| | 3 mawāzi | mauza | |
| 9. | Asli | Dākhli | |
| | mawāziān | mauza | |
| 10. | 10 kāmīl | | |

Translation.

Seal
 Alamgir (II)
 Bādshāh Ghāzi Bahādur
 1168 A.H.
 Fidvi.....Nūr Khān.

1. The Revenue authorities present and future and Desmukhs, Despandyas Patwaris and cultivators
2. of Pargana Kolar, Sarkār Karnātak Sūbah Dāru-z-zafar Bījāpūr are hereby informed that villages Hunain Halli, etc.
3. which according to the sanads granted in the said Pargana by previous governors (or rulers) were assigned as an *inam* in favour of Sankar Bhāri
4. have now been released as specified in the Zimn in favour of the said Sankar Bhāri. They should, therefore, leave the said villages in possession of the said person
5. so that utilizing the revenues of the villages for his maintenance he should occupy himself in praying for the well-being of the everlasting kingdom.
7. New sannads should not be asked for every year. This matter
8. should be treated as binding and must be accordingly acted upon. Issued on
9. 26th Shahban 1167 A.H.

Back.

1. Mouza Hunain Halli, etc., villages of Pargana Kolar by way of gift to Sankar Bhāri
2. in accordance with the sannads of the high authorities, have been, as before released;
3. therefore the villages should be restored as before,

entire revenue

196

- | | | |
|----|----------|--------------------|
| 4. | Original | Awarded afterwards |
| | 10 | 3 |

5.	Simt Haveli 46-6-0	Simt Mouliakul Mauzhai Sankari 31		
6.	Original 2 villages	Awarded afterwards 2 villages		
7.	Entire revenue 23	Entire revenue 11	Asli 6 villages	2 Dâkhli villages
8.	Asli villages 3 Dakhli 1			
9.	Asli villages 2 Dâkhili 1			
		10. Entire Revenue	10	

Note.

This last sannad was granted in the reign of the Mughal emperor Âlamgîr II on the 26th Shaban of 1167 A.H. (June 18, A.D. 1754). The seal contains the date 1168 A.H. and the name of the officer Nûr Khân. It is addressed to all the revenue authorities, Dêsamukhs, Dêsapândes, Patwaris and raiyats of Pargana Kolâr and confirms the grant of Hunnêrahallî and several other villages of the revenue of 196 hunst to Šankar Bhârati, to whom they had been issued as inam according to previous sannads. It is interesting to note that in this grant the name of the svâmi viz., Šankar Bhârati occurs as the donee in place of the name of the matt in the previous grants. The number of villages granted is also far greater than in the previous ones.

24.

MALUR TALUK.

On a boulder in the Government waste land to the south of the village Mailânda-hallî in the Hobli of Mâlûr.

Kannada language and characters.

1. svasti śrî jayâbhyudaya
2. Śâlivâhana-śaka varshaṃ-
3. gaḷu 1459 neya Viḷam-
4. bi-saṃvatsarada Kârtika ba
5. 1 lu śrîmanu mahâ.....

6. śvara Achyutarāya-ma-
7. hārāyaru rājyaṃ.....
8.
9. Bayirapagaḷa maga So-
10. nyappanu kaṭṭisida maṇ-
11. tapa śubham astu

Note.

This inscription registers the construction of a maṇṭapa by Soṇyappa, son of Bayirapa, during the reign of the illustrious king Achyutarāya of Vijayanagar on the 1st lunar day of the dark half of Kārtika in the year Vilambi S' 1459. The date corresponds to 7th November, 1538 (if we take Vilambi, Ś 1460), but it is not verifiable as no week day is given.

25.

On a stone in the basement of the Varadarāja temple in Śivārapaṭṇa in the Hobali of Narasāpura.

Kannāḍa language and characters of 13th century A.D.

1. śrīmatu Sukla-saṃvatsarada Āsvaija su
2. 10 Su Siri-perumangala-paṭṭaṇada
3. Perumāḷa-Sivālyakke Taḷagûranu
4. Ālahalīya gavuḍa Bairejīyana
5. maga Chokka Battayyanu Munna-bā-
6. ḷa-vaṃsa.....

Note.

This inscription records the gift of the village Taḷagûr for services in the temple named Perumāḷ in the village Siri Perumangalapaṭṇa by Chokkabattayya, son of Bairejīya, gaḍa of the village Ālahalī. The last portion of the inscription cannot be clearly made out as it is partly covered by the structure. The date of the record is stated to be Friday the 10th lunar day of the bright half of Āśvayuja in the year Śukla. No śaka year is given. Siri Perumangalapaṭṇa seems to have been the old name of the present Śivārapaṭṇa village.

26.

On a fragmentary stone in the waste weir of the tank in the village Śivāra.

Kannāḍa language and characters of 17th century A.D.

1. śrīmatu Kariyapagaḷa
2. sisya Tammayanu mātā-pi-
3. triḷaḷige punya-vāgali yen-
4. du hākida banakke maṅgaḷa

Note.

This records the setting up of a grove by Tammaya, disciple of Kariyapa, for the merit of his parents. No date is given.

27.

At the entrance of the village Hungênahalli in the same Hobali of Narasâpura.

Size 5'—0'' × 2'—6''.

Kannada language and characters of 17th century.

1. śrīmatu
2. saujanya-sīlaru
3. manneya-mauliya-
4. rum vûra mâdisida-
5. rû

Note.

This seems to record the building of the above village by some one whose name is not given but who is praised as righteous in character and head-ornament of chieftains (*manneyar*). No date is given nor any other particulars to determine the identity of the person who is said to have built the village.

28.

SIDLAGHATTA TALUK.

On a stone near the field named Bûdihola in the town Sidlaghatta in the Hobali of Sidlaghatta.

Size 5'—0'' × 1'—8''.

Kannada language and characters.

1. svasti śrī jayābhyudaya Śāli-
2. vâhana śaka varushaṃgaḷu
3. 1573 neya Khara-saṃvatsara-
4. da Chaitra su 1 lu śrīmatu
5. mahârâjâdhirâja vîrapra-
6. tâpa śrī Venkaṭapatidêvaru
7. prithvî-râjyaṃ geyyuttiralu
8. avara râda Âvati-nâḍa
9. prabhu Bairê-gauḍara putraru
10. Yimmaḍi Baichegauḍaru

11. koṭṭa śāsanada krama-ventendare
12. Vaḍigēhalliya sthaḷakke salluva.....
13. kere grāma vomdannu śrīmatu
14. Sivāchāra-saṃpanna śrī-Liṃga-
15. śakti.....koṭṭa.....

Note.

This records the gift of a village named.....kere, belonging to Vaḍigēhalli-sthala to a Vīraśaiva priest, Liṅgaśakti, by the chief Immaḍi Baichegaḍa, son of Bairegaḍa, ruler of Āvatināḍ and a subordinate of the illustrious king, Venkaṭapatirāya of Vijayanagar. The record is dated the 1st lunar day of the bright half of Chaitra in the year Khara S' 1573 (12th March A.D. 1651). As no week day is given the date cannot be verified.

29.

On a boulder in the waste land near the village Huṇasēnahalli in the same Hobali of Sidlaghatta.

Size 1'—8"×1'—8".

Kannada language and characters of 17th century.

1. Sarvadhāri-saṃvatsara
2. Bhādrapada śu l lu śrī-
3. matu Soṇṇappa-gavudaru
4. Muddayyanige koṭṭa mā-
5. nyada hola idake tapida-
6. varu tāyi-tande vadhisida
7. pāpake hōharu

Note.

This registers the gift of a plot of land rent-free to one Muddayya by Soṇṇappa-gaḍa on the 1st lunar day of the bright half of Bhādrapada in the year Sarvadhāri. The record ends with the usual imprecation. The date cannot be determined as no Śaka year is given.

30.

On a stone slab set up in front of the Chaudēśvari shrine near the village Jangamakōṭe in the Hobali of Jangamakōṭe.

Size 2'×2'—6".

Kannada language and characters of 17th century A.D.

(The Stone is broken.)

1. Baṃma-nāya-
2. ka sasana yentem

3. mânia hola ta
4. taṃma guru Mā
5. saṛa mēlepa ?
6. pāpake hô-
7. haru śrī

Note.

The inscription stone is broken and several letters have disappeared. Hence the record is fragmentary. It seems to register a gift of land by one Bammanāyaka. No date is given.

31.

On a plot of land belonging to the Nāyaka community to the south of the village Ranganāthapura in the same Hobali.

Kannada language and characters of 16th century A.D.

1. Plavaṃga-saṃvatsarada Māgha
2. śuddha 15 Sômaṡāra Su-
3. gaṭūru Chikarāya Nanja-
4. pagaṇḍaru Beṭṭadahāḷa
5. Rāyavoḍeya-dēvarige
6. Ettinavoḍeyadēvarige
7. êrugāṇikeyanu biṭṭu
8. koṭṭaru mahā-janara voppa śrī śrī

Note.

This inscription records the remission of plough-tax (êru-gāṇike) made by Chikarāya Nanjapagaṇḍa, chief of Sugaṭūr, to two Virāśaiva priests Rāyavoḍeyadēva of Beṭṭadahāḷ and Ettinavoḍeyadēva. The approval of the grant by the mahājanas is also recorded in the inscription. The grant is dated Monday 15th lunar day of the bright half of Māgha in the year Plavaṃga. The number of Śaka years expired is not given and hence the date of the record cannot be determined. The Sugaṭūr chiefs ruled over a large part of the Kolar District from about 1451 A.D. to about 1693 A.D. (Rice's Mysore and Coorg from Inscriptions, P. 166.)

32.

On a stone lying about a mile from the same village Ranganāthapura in the same Hobali.

Kannada language and characters.

1. śubhamastu svasti śrī
2. jayābhyudaya Śāli-

3. vâhana śaka varuṣaṃ-
4. gaḷu 1460 neya sanda Virô-
5. dhi-samvatsarada Bhâdrapada śu
6. 13 yalu śrīman mahârâjâdhi-
7. râja râjaparamêśvara śrī-vīra-
8. pratâpa Achyutarâya-ma-
9. hârâyaru prithivî-râjyaṃ ge-
10. yuttiralu Râmaya Odera A-
11. yyanavarige Achyutarâya-mahârâ-
12. yaru nâyakatanakke pâlisida Bêlûra
13. Châvaḍige saluva Kôlâla-sîme-
14. oḷagaṇa Aramâladahallige saluva Śiva-
15. yanahalli yemba grâmavanu A-
16. remangalada Timmappa-Gauḍarige
17.daṇḍige-umbaliyâgi
18. koṭṭevu yi grâmavanû
19. mânyavâgi nimma putra-pautra-pâraṃpari-
20. yâgi â-chandrârka-sthâyigalâgi su-
21. khadali anubhavisuvudu yidake tapi-
22. davaru Kâśiyali kavileya konda pâpake
23. hôguvaru tande-tâya konda
24. pâpake hôguvaru maṃgaḷa mahâ śrī śrī

Translation.

May there be prosperity. Be it well. After 1460 years elapsed in the victorious and prosperous Śalivâhana era, in the year Virôdhikrit, on the 13th lunar day of the bright half of Bhâdrapada, while the illustrious king of kings, supreme lord of kings, vīra-pratâpa Achyutarâya-mahârâya was ruling the earth:—

We (Râmarâya-Oḍerayya) have granted as *daṇḍige-umbali* to Timmappagaḍa, of Are mangala, the village Śivayanahalli belonging to Aramâladahalli in Kôlâla-sîme, pertaining to Bêlûr-châvaḍi, favoured to (us) Râmarâya-Oḍera-ayyanavaru for the office of *nâyaka* by Achyutarâya-mahârâya. You (Timmappagaḍa) may enjoy in peace this village as rent-free estate, in hereditary succession for as long as the moon and sun endure. He who violates this grant will incur the sin of having slain tawny cows in Kâśi and will be guilty of the sin of killing his parents. Good fortune. Great prosperitiy.

Note.

This inscription belongs to the reign of the Vijayanagar king Achyutarâya and records the grant of a village named Śivayanahalli, a hamlet of the village Aramâlada-

halli situated in Kôlâla province and belonging to the administrative division of Bêlûr-châvaḍi. This village is stated to have been originally favoured by the king to his subordinate named Râmarâyaodeyar (probably the same as the famous Râmarâya, who was killed in the Tâlikôte battle) for his office of governor. It was now granted to a gaṇḍa named Timmappagaṇḍa by Râmarâyaodeyar as *daṇḍige-umbali*. This phrase *daṇḍige-umbali* might mean a grant of rent-free land for the up-keep of a palanquin or for making arrangements for carrying the king's palanquin. The former meaning seems to be more probable in the present case. The phrase may also be interpreted as a grant for proficiency in the use of a lute.

The date of the grant is given as 13th lunar day of the bright half of Bhâdrapada in Virôdhi, S' 1460. But S' 1460 is Viḷambi and not Virôdhi and the nearest Virôdhi falls in S' 1451 or S' 1450 expired. Evidently 1460 is a mistake for 1450 and the date corresponds to 17th August 1529 A. D. The village granted cannot be identified in the village lists or Taluk Map.

33.

A copy of a copperplate inscription in the possession of the Jôḍidâr of the village Muddanahalli in the same Hobali of Jangamakôte.

Kannaḍa language and characters of the 16th century.

1. namas tunga-śiraś-chumbi-chandra-châmarâ-châravê !
2. trailôkya-nagarârambha-mûla-stambhâya Śambhavê !
3. śrîman mahârâjâdhîrâja Kṛishṇarâjayya-navaru
4. Vijayanagaradalli râjyaṃ gaivalli Rudrayya-
5. na komâra Dêvayyanu tamna mâta-pitri-gaḷige
6. puṇya-vâga-bekemdu Mârگاśira śuddha Purna-
7. mâsyadallû Sômôparâga-puṇyakâlâdalli
8. Kṛishṇâpuravemba grâmavanu Âpa-stamba-sûtrarâda
9. Yajuśśâkhâ-dhyâyigalâda Bhâradvâja-gôtra-da
10. Tippam-bhaṭṭarige sahiranyôdaka-dâna-dhârâ-
11. pûrvakavâgi koṭṭaddu yi-grâmavanu nîvu putra-
12. pautra-pâramparyavâgi sukhadalli anu-bhavisikoṇḍu
13. sukhadallihudu yendu barasi koṭṭa tâmra-śâsana
14. dâna-pâlanayôr madhye dânat śrêyo' nupâla-
15. nam dânat svargam avâpnôti pâlanâd achyutam padam

Note.

This copy of an inscription, the original of which is not forthcoming, begins with the usual invocatory stanza addressed to god Sambhu and registers the gift of a village

Krishnâpura during the reign of Krishnarâjayya (Krishnarâya), king of Vijayanagar by Dêvayya, son of Rudrayya to a Brahman named Tippanabhaṭṭa, of Âpastamba-sûtra, Yejuś-śâkhâ and Bhâradvâja-gôtra. The grant is stated to have been issued on the full moon day of the month Mârgaśira with lunar eclipse but no year is mentioned. The usual imprecation is found at the end of the record. Krishnâpura referred to in the record is probably the same as Krishnanahalli in the same hobali of Jangamakôte.

34.

On a waste land belonging to the village Chokkanḍahalli on the way to the same village Jangamakôte in the same hobli.

Kannada language and characters of the 17th century A.D.

1. Naudana-samvatsarada Mâ-
2. rgaśira ba 2 lu śrīmatu
3. Soṇṇapagavudaru Lin-
4. gayyanige kotta kereya-sâ-
5. sanaventendare nīnu yilli
6. kereyanu kaṭṭisikonḍu
7. bhūmiyanu âchandrârka-
8. vâgi anubhavisuvuden-
9. du barasikotta śilâ-śâ
10. sana mangala.....

Note.

This is an instance of a *kereya-śâsana viz.*, a grant made for the construction of a tank. One Soṇṇapagaḍa is stated in this record to have authorised a person named Lingayya to construct a tank and enjoy the land under the tank. The grant is stated to have been made on the 2nd lunar day of the dark half of Mârgaśira in the year Nandana.

35.

On a piece of stone lying near a well below the tank Bhadrarakere in the same hobali.

Size 2'—6" × 2'—3".

Kannada language and characters of 17th century.

1. Plava-samvatsarada Bhâdrapada
2. śu 7 Guruvâradalu Su-
3. guṭûra Murmaḍi Chikarâ-
4. ya Nanjapa-gaḍaru Mâdaya-

5. na maga Bālayage koṭṭa ne-
6. ttarukoḍagi mānya gadde o ¼ o
7. idake tappidare tande-tāya
8. konda pāpa śrī

Note.

This records the gift of rent-free land with the sowing capacity of ¼ khaṇḍuga as *nettaru-koḍagi* to Bālaya, son of Mādāya, by the chief of Sugaṭūr named Mummaḍi Chikarāya Nanjapagaḍa on Thursday 7th lunar day of the bright half of Bhādrapada in the year Plava. No date in Śaka era is given. The usual imprecation occurs at the end of the record. For Chikarāya Nanjapagaḍa, chief of Sugaṭūr, see also No. 31.

36.

On a stone lying in a land belonging to Paṭēl Pillegauḍa near the village Ghaṭa-māranaballi in the same hobali.

Size 3'—0'' × 1'—6''.

Old Kannaḍa characters and language of 9th century.

1. svasti samadhigata-pañcha-
2. mahā-śabda śrī-Pallava.....
3. Noḷambarasaru ūra
4. janaūṃMaḍuvaba-
5. rasage.....pārvargge-um
6. koṭṭa maṇṇu

Note.

Some letters in lines 2 and 5 are effaced. The inscription records some gift of land made to a person named Maḍuvabarasa and to some Brahmans by the king Noḷambaraśa, obtainer of the band of musical instruments and descended from the Pallava family. The gift is stated to have been made by the donor along with the inhabitants of the village. No date or imprecation is contained in the grant. It is difficult to determine definitely which king of the Noḷamba dynasty is referred to by Noḷambarasa of the present record. It is probable that he is the same as Kali Noḷambādi Arasa or Singa-pôta who fought with Duggamāra, the Ganga prince.

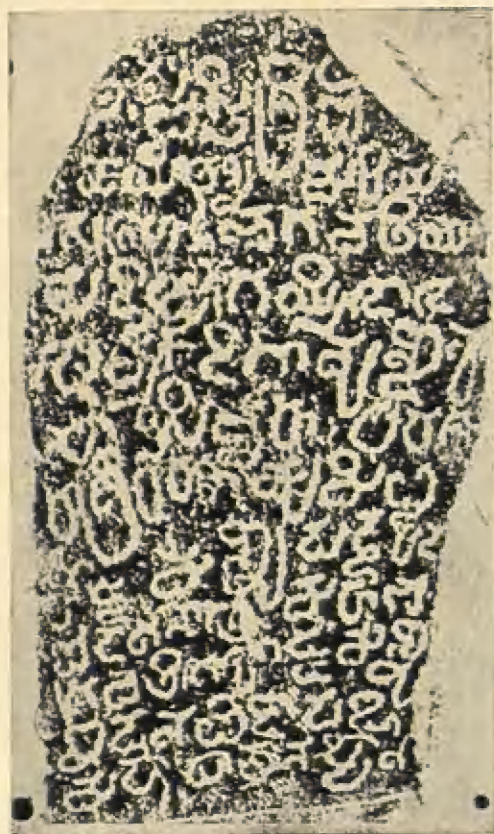
On a stone forming a step in the stone stair-case in a channel near the Ísvara temple near the village Sádali in the Hobali of Sádali.

Old Kannaḍa characters and language of 9th century A.D.

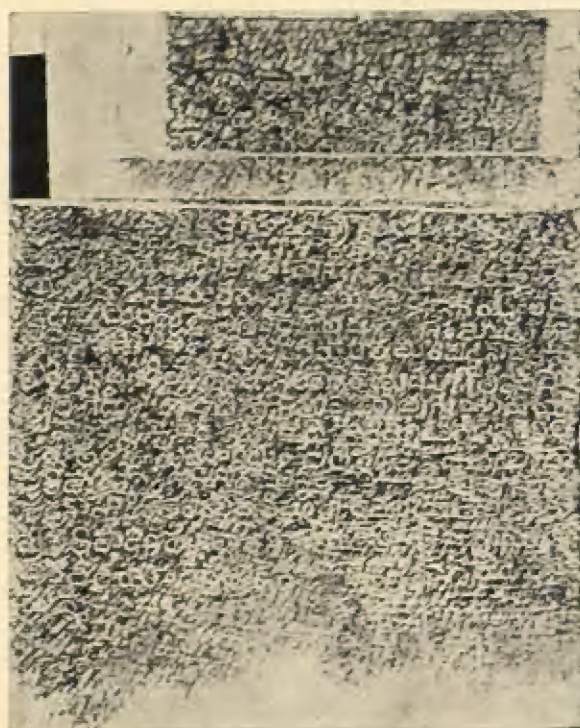
1. Durggamârarâ paḍeyu.....
2.avammagan raṇad-eṛeyam
3.rida mârggam

Note.

Most of the writing in the record is effaced as it forms one of the stone steps constantly used by people when going to take water from the channel on the bank of which it is built. What remains legible seems to record the death of some general belonging to the army of Duggamâra. It is likely that this Duggamâra is the same as Prince Duggamâra Eṛeyappa, son of the Gaṅga king Śrīpurusha (circa. 726-777) and ruler of Kovaḷāla-nāḍ, who fought with the Nolambas (see pp. 39 and 55 of Mysore and Coorg from Inscriptions by Rice.)



1. MARASE STONE INSCRIPTION OF
BIJAYITA, (p. 104—No. 38).



2. BELGAMI SOMESVARA TEMPLE INSCRIPTION
OF BALLALA, (p. 127—No. 62).



3. HALEBID TANK EPITAPH OF THE JAIN MONK
SAKALACHANDRAMUNI, (p. 74—No. 14).

38.

INSCRIPTIONS IN THE MYSORE DISTRICT.

MYSORE TALUK.

On a stone set up in front of the temple of Maraḷêśvara in the village Marase in the Hobali of Mysore.

Size $3\frac{1}{2}' \times 3\frac{1}{2}'$.

Old Kannaḍa language and characters.

1. svasti śrī Bi-
2. jayitanu Mariya-
3. seyoḷ Bhagavatiyaṃ
4. padishṭe-geysidode
5. Permāḍi-Gāvunḍanu
6. sāsirvaru araśa-
7. rā śrikaraṇamum iḷdu
8. koṭṭa maṇṇu paḷḷada
9. baḍagaṇa temaru Bha-
10. gavatige koṭṭa maṇṇu
11. idan aḷidom pañcha-
12. mahâpâtanappon

Translation.

Be it well. When Bijayita caused Bhagavati (image) to be set up in Mariyase (Marase), Permmâḍigâvunḍa, the Thousand (citizens) and the royal accountant (arasarâ śrikaraṇam) granted the land on the high ground to the north of the water-course for Bhagavati. He who destroys this will be guilty of the five great sins.

Note.

This inscription records the setting up of the image of goddess Bhagavati, a form of Kālî, by Bijayita in Marase (called Mariyase in the epigraph), a village situated at a distance of 6 miles from Mysore on the way to Nanjangūd. No temple of Bhagavati is now found in the village but an image of Châmunḍi is lying in the Śiva temple to the east of the village. Probably it must have been enshrined in a separate temple at an earlier date and when the temple went into ruins, was brought to the present Śiva temple.

Who is this Bijayita ? It appears to be the name of some high personage, king, prince, or chief under whose orders the image of Bhagavati was set up and an endowment made for the worship of the goddess by the headman and the royal accountant and the thousand chief inhabitants of the village. The characters seem to be of the 8th or 9th century. There is a king Bijayita Bāṇarasa of the Bāṇa dynasty who ruled in Kolar District in the beginning of 10th century A.D. (E. C. X. Mulbagal, 243, 244, 249 of S' 831 ; Srinivasapur 40). But Marase, the village where the record is found, is far off from Kolar, and no stone inscriptions of this dynasty are found in the Mysore District. A copperplate grant discovered at Hullenahalli (Mys. Arch. Rep. 1927, p. 105) in Mandya Taluk refers to a Bāṇa king named Diṇḍigarar as a ruler of Kaḷbappunāḍ district (district round Kaḷbappu hill in Śravaṇabelgola village), but Marase is far off from Śravaṇabelgola and there is no evidence of its being included in Kaḷbappunāḍ. Hence it is very probable that the Bijayita of the present record is quite different from the Bāṇa king of the name.

There is a Ganga prince of the name of Vijayāditya, brother of king Sivamāra II who ruled in the beginning of the 8th century A.D. As the rule of the Gangas in the Mysore District is attested by several inscriptions, it is probable that Bijayita which is a Kannaḍa form of Vijayāditya refers to the above Ganga prince Vijayāditya and to his setting up the image of Bhagavati in the village Marase.

The usual imprecation is found at the end of the record.

39.

On the pedestal of the figure of Jina lying in the land of paṭel Siddanāyaka near the village.

Kannaḍa language and characters.

1. śrīmad Drāviḷa-saṃghēsmin Nandi-saṃghē' sty Aruṃgaḷaḥ a-
2. nvayô bhāti yô śēsha-śāstra-vā-
3. rāśi-pāragaiḥ

Note.

This inscription engraved in Hoysala characters of the 12th century on the pedestal of Pārśvanātha figure, consists of only one verse in Sanskrit. It may be thus translated :

"In the illustrious Drāviḷa-saṃgha, in the Nandi-saṃgha, is the Aruṃgaḷa-anvaya, brilliant from (its members) having crossed the entire ocean of the śāstras."

This stanza is found in several inscriptions of the Hoysala times referring to Jaina gurus (Ep. Car. III Nanjangud 134, V. Hassan 128, Arsikere 1, 14, etc.).

Drāviḷa-saṃgha (lit. the congregation of Draviḷas or Dravidas) with its branch Nandi-saṃgha (lit. the congregation of the Bull) is a sect or branch of the Jainas. So

also is Mûla-sangha with its branches Sêna, Nandi, Dêva and Simha sanghas (E. C. II revised volume of Śravanabelgola Inscriptions, Translations, P. 112). Similarly Arungaḷānvaya and Koṇḍakunḍānvaya are the main sub-divisions or families belonging to these sections or groups.

The inscription stops abruptly after the above stanza and no further particulars are to be found.

40.

On a broken slab lying in front of Chennigarāya temple in the village Marase in the Hobali of Kaḍakoḷa.

Size 4'—0" × 2'—6".

Kannada language and characters.

1. śrī.....
2. sa.....
3. 1113 Vi.....
4. da Kârtika śu.....
5. Ānura Ketalego.....
6. ṇḍa Bhêryada Kampa.....
7. ṇana vamsada Kesima.....
8. ḷikaguṇ ṇaḍa Bovanaṇ-
9. geyuṇ puṭṭida Kampaṇa.....
10. tṭeyara baḍḍaṇ Kampaṇaṇ ra.....
11. ḷiyagereya Ranga-gauḍara komâra.....
12. kitigeyuṇ Hiriyā Harahapa-gauḍa
13. ri Aṇṇaya-samudrake saluva Gôḍakaṭṭe
14. Mâsenâḍ Āḷvabâḍiya kereya kiḷêriyalu.....
15. radalu maṇṇu Aṇṇayasamudradalu gadde salageya bhû
16.koḷaga hattu a-Maruvaseya muṇṇûru guḷi maṇṇu
17. Koṭṭagarige hola varaha 1 5 Saṇṇabovageyuṇ Hêmaḃôvittige
18. puṭṭida Maṇḍalikabôvanuṇ Aṇṇaya-samudrake karuvoḷḍu ?
19. biṭṭa koḍamge salageyal emṭu gade Mâruvaseya samasta gauḍu [ga]-
20. ḷu kûḍi imṭivar irbbarâmuṇḍiṭṭu koḍamge-mânya Maṇḍalika-châ-
21. rige Guraûralu koḍamgeya maṇṇu Kaḍaveya-sarigeyoḷu
22. ko 50 Kallukereyalu gaḷḍe 5 Kesalegôḍina Savigauḍaṇ-
23. geyuṇ Lokka-gauḍigeyuṇ puṭṭida Kesidêvana Maṇchavirana
24. gauḍikeyalu Maṇḍalikachârige koṭṭa koḍamge manniya Ma-
25. ruvaseyalu irkuḷa guḷi maṇṇuṇ gu 50 hiriyakere-
26. ya kiḷêriyalu gadde koḷaga hattu 10 Maruvaseya sama-
27. sta-gauḍugaḷuṇ taṇṇuḷu kûḍi Maṇḍalikachârigeyuṇ.

28. Maṇḍalikabôvaṃgeyūṃ biṭṭu koṭa keyi alippidaṃge sa [si-]
29. ra kavileya koṃda brahmattige hôda sasira vêda bra . . .
30. na koṃda brahmâtige hôda sasira risheyarkkaḷa Gaṃgeya taḍi . . .
31. da brahmâtige hôda su-dattaṃ para-dattaṃ vâ yô harêṇa va
32. sashṭir bbarisha saśśaraṇi viṣṭayāṃ jâyatte krimih | 1 | . . .
33. mudra Maṇḍalikachârige yeraḍu e 2 Hēṃga-
34. charige oṃdu 1 maṃ

Note.

A part of the inscription-stone is lost being cut off on the right side and hence several letters in each line have disappeared and the meaning of the inscription is therefore not clear.

The record is dated śaka 1113 or A.D. 1191, which corresponds to the year Virôdhikrit. The first letter *Vi* of the name Virôdhikrit is found in line 3 and the month Kârtika and the bright fortnight in the next line. No lunar day nor week-name is contained in the grant. A number of gaudas named Kêtalegauḍa of Ānhur, Kampaṇa of Bhêrya, Kesimayya, Kampaṇa, Hiriya Harahapagaḍa, seem to have made a grant of land under Gôḍakatte belonging to the tank Anṇayasamudra, and under Ālvabâḍi tank in Mâsenâḍ.

We next learn that one Maṇḍalika-bôva, son of Saṇṇabôva and Hêṃabôvîti made some repairs to the tank Anṇayasamudra and granted a plot of land of 8 *salages* as koḍagi for its maintenance.

It is next stated that the citizens of the village Marase made a grant of land in Gurur (Probably Gûlûr, a village near Marase), Kaḍaveyasarige, Kallukere, and Hiriyaḷakere to Maṇḍalikâchâri and Maṇḍalikabôva and others.

The usual imprecation next follows.

41.

An inscription stone of the Ānjanêya temple, Sâgarkaṭṭe, now found lying near the railway station, Sâgarkaṭṭe, in the same Hobli of Mysore.

Size 6½' × 1½'.

Kannaḍa language and characters.

1. śrīma Drâviḷaśan-
2. ghada Ārunḷaḷâ-
3. nvayada Naudigaṇa-
4. da Sântimu-
5. niḷaḷa śiśya-santa-

6. ti śrī Vādirā-
7. jadēvara śishyaru
8. śrī Varddhamānadē-
9. varu Hoysala-
10. kārāliyadalu
11. agraganyaru sa-
12. nyasanadi muḍi [pi]-
13. dar avara śadha-
14. maru Kamaḷadē-
15. varu niśidhiyam
16. niṛisidar

Note.

This records the death by *sanyasana* of a Jaina guru named Vardhamānadēva who is described as one who took a prominent part in the administrative work under the Hoysalas, and as a disciple of Vādirājadeva, descended from Śāntimuni belonging to the section of the Jains known as Draviḷa-sangha, Arunaglānvaya, and Nandi-gaṇa. The present inscription-stone (which contains the inscription and a seated figure of a Jaina guru) is said to have been set up in his memory by his fellow-student Kamaladēva. No date nor the name of the reigning king is given. The characters seem to be of the last part of 11th century A.D. and the inscription might belong to the reign of the Hoysala king Vinayāditya or Viṣṇuvardhana. A Jaina guru Vādirāja is described in the Śravaṇabelgoḷa Inscription No. 67 of 1129 A.D. as having acquired great fame in the Chālukya capital and to have been honoured by Jayasimha I (1018-1042.) Probably the guru Vādirājadeva referred to in the present record is identical with the above. If so, his disciple Vardhamānadēva must have lived in the middle of 11th century *i.e.*, in the reign of the Hoysala king Vinayāditya and helped him with his advice in the government of the kingdom.

42.

CHAMARAJNAGAR TALUK.

On a vīrakal near the shrine of Māramma in the old village site of Maladēvanhalli in the Hobli of Chandkavādi.

Size 2'—3" × 4'—3".

Kannada language and characters.

1. svasti śrī Viraballāḷa-dēvara rāḷiyadalu Maleūra Virapadēvaru
2. ūra tuṇuvam sūre-koḷvāga palaran idirhchi kondu
3. sura-lōkake sandode ātana sati māsatīyāḍaḷu śrī

Note.

This records the death as *sati* of the wife (not named) of Virapadêva of Malevûr who died while defending the cattle of his village against enemies in the reign of the Hoysala king Viraballâlâdeva. Malevûr referred to in the record may probably be the old name of the village in which the inscription is found. No date is contained in the record.

43.

On another stone near the same shrine.

Size 3'—0×2'—3".

Kannada language and characters.

1. svasti śri jayâ-
2. bhyudaya Śâlivâ-
3. hana śaka-varushaṃgaḷu
4. 1273 neya Śrîmu-
5. kha-samvatsarada
6. Bhâdrapada
7. ba 12 lû śrîman mahârâjâdhirâja râjaparamêśvara
8. śri Virabukkamṇo [de] yaru
9. prithvi-râjyava-
10. n âluvalli

Note.

This inscription is incomplete as several lines after line 10 are completely effaced. It belongs to the Vijayanagar king Bukkaṇṇodeyar or Bukka I and is dated 12th lunar day of the dark half of Bhâdrapada in the year Śrîmukha, the 1273rd year of the Śâlivâhana era. But Śaka year 1273 or A.D. 1351 is identical with Khara and not Śrîmukha. The nearest year Śrîmukha is Śaka 1255. The date is hence irregular.

44.

On a stone set up on the bund of Sampagaudanakere tank belonging to the same village Maladêvanahalli.

Size 3'—0×1'—6".

Kannada language and characters.

1. svasti śri vijayâbhyudaya Śâlivâ-
2. hana-śaka varusha sâ 1676 ne varu-
3. sha sanda vartamânavâda Îśvara-nâma-

4. samvatsarada Mâgha śu 5 varege Kaliyuga-va-
5. rsha sâ 4878 varusha Prabhavâdi hanonda [va -
6. rusha Daḷavâyi Doḍḍayyanavara
7. pautrarâda Virarâjaiyyanavara
8. putrarâda Kaḷale Nanjarâjai-
9. yyanavara manevârte Virai-
10. yyanavara dharmake yî kere kaṭi

Note.

This inscription records the construction of the above tank by Viraiya, belonging to the household of the Kaḷale chief Nanjarâjaiya, son of Virarâjaiya and grandson of Daḷavâyi Doḍḍayya on the 5th lunar day of the bright half of Mâgha in the year Íśvara 1676 of the Śâlivâhana era, 11th year of the cycle beginning from Prabhava and 4878 years in Kaliyuga era. The date is irregular as Śaka 1676 or A.D. 1754 is Bhâva and not Íśvara and the nearest Íśvara is S' 1679, three years later *viz.*, 1757 A.D. Kaḷale Nanjarâjaiya was the famous general of Mysore under the king Immaḍi Krishṇarâja Voḍeyar (1734-66).

45.

NANJANGUD TALUK.

At the village Heḍatale, in the Hobali of Doḍḍa Kaulande, on a stone lying in the navaranga of Nagarêśvara temple.

Size 3'—0" × 2'—0".

Old Kannaḍa language and characters.

1. Śaka-nṛipa-kâlâtîta.....
2. śuda tadanântarada Bhâdrapadada.....
3. maṇḍana.....svasti Nîtivârgga Kongu-
4. pu.....ra Nandagirinâtha
5. de.....naḍiga-
6. nâḷuttire.....
7. ḍa.....vâgi nâ
8. iṭṭu.....dingittu ki.....
9. sta.....[Pe] rmanaḍigaḷa
10.ke.....sarvapa.....hâ
11. idanaḷi [ḍo] Bâraṇarâ

Note.

This record is too full of lacunae and hence its meaning is not quite clear. It belongs to the reign of the Ganga king Nîtimârga Konguṇivarmma and seems to contain

some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarêśvara temple.

Size 9"×9"

Kannaḍa language and characters.

1. Lakshumi-kāntta-dê
2. duvalu Yaḍattale
3. baḍagalu sankā ?
4. rada tenkaluṃ
5. meyivara
6. ḍi

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmīkāntasvāmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mādināyaka to the south.

Size 3'×2'

Tamil and Grantha characters: Tamil language.

1. svasti śrī Kolakaṇa-
2. ttu mahāprabhu Perumā-
3. ḷadēvan-makkaḷ Al-
4. lāḷadēvan Vimai-
5. yyan Nāraṇan Gaṇ-
6. ḍaiyan śrī Kāttupu-
7. rattu Allāḷaperumāḷ
8. ellamudukku viṭṭa kaḷa-
9. ni kuḷi 5 ll Kōdi-sam-
10. vatsara Mēsha-mā-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 *kuḷis* in extent in the village Kāttupura made for the service of offering food at different times to god Allāḷaperumāḷ (Varadarājasvāmi) by the sons of Perumāḷadeva, mahāprabhu of Kolkaṇa, named Allāḷadēvan, Vimayyan, Nāraṇan, and Gaṇḍayan. The grant is dated in the month of Mēsha of the year Krōdhi (1304 ? A. D.).

No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krōdhi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumāledēva referred to in the grant, is. A Perumāladeva-dañṇāyaka, minister of Narasimha III and Ballāla III and governor of parts of the present Nanjangūd and Chāmarājnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mādhava-dañṇāyaka and Chakravarti-dañṇāyaka. The names of the sons of Perumāladēva of the present record are however different and in place of the usual titles of the minister Perumāladēva, he is given the simple title of Mahāprabhu of Kolkana, which is probably identical with the village Kulagāṇa in the Chāmarājnagar Taluk. As regards Allāla-Perumāl temple in Kāttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Heḍatale and Kāttupura seems therefore to be the name of a village which was once situated near Heḍatale and has now disappeared.

48.

At the village Hullahalli in the hobli of Hullahalli, on a slab in the ceiling of the inner hall of the Varadarāja temple.

Size 3—0" × 2'—6".

Kannada language and characters.

1. atha subham astu svasti śrī vijeyābhuydaya Śā-
2. livāhana śaka varusha 1556 sṇda Bhāva-saṃ-
3. vatsarada Mārgaśira śuddha 10 lu śrīmaṇ mahādēva-
4. dēvōttama śrī Ālālanāthasvāmiyavara pada-
5. ke Basavarājodeya[ra]varu sarvamānyavā ||

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the Śālivāhana era, on the 10th lunar day of the bright half of Mārgaśira in the year Bhāva, to the feet of the illustrious lord of the great gods, Allālanāthasvāmi, Basavarājodeyar (gave) as sarvamānya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarāja Oḍeyar, chief of Hullahalli for services in the above Varadarājasvāmi temple at Hullahalli. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allāla is the Kannada form of Arulāla, the Tamil name for the god Varada of Kāñchī.

some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarêśvara temple.

Size 9"×9"

Kannaḍa language and characters.

1. Lakshumi-kāntta-dê
2. ḍuvalu Yaḍattale
3. baḍagalu sankā ?
4. rada tenkaluṃ
5. meyivaṛa
6. ḍi

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmîkāntasvāmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mādināyaka to the south.

Size 3'×2'

Tamil and Grantha characters: Tamil language.

1. svasti śrî Kolakāṇa-
2. ttu mahâprabhu Perumā-
3. ḷadêvan-makkaḷ Al-
4. lâlâdêvan Vimai-
5. yyan Nâraṇan Gaṇ-
6. ḍaiyan śrî Kâttupu-
7. rattu Allâlaperumâl
8. ellamudukku viṭṭa kaḷa-
9. ni kuḷi 5 ll Kôdi-sam-
10. vatsara Mêsha-,mâ-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 *kuḷis* in extent in the village Kâttupura made for the service of offering food at different times to god Allâlaperumâl (Varadarâjasvāmi) by the sons of Perumāḷadeva, mahâprabhu of Kolkāṇa, named Allâlâdêvan, Vimayyan, Nâraṇan, and Gaṇḍayan. The grant is dated in the month of Mêsha of the year Krôdhi (1304 ? A. D.).

No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krōdhi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumāḷedēva referred to in the grant, is. A Perumāḷadeva-dañṇāyaka, minister of Narasimha III and Ballāla III and governor of parts of the present Nanjangūd and Chāmarājnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mādhava-dañṇāyaka and Chakravarti-dañṇāyaka. The names of the sons of Perumāḷadēva of the present record are however different and in place of the usual titles of the minister Perumāḷadēva, he is given the simple title of Mahāprabhu of Kolkana, which is probably identical with the village Kulagāna in the Chāmarājnagar Taluk. As regards Allāḷa-Perumāḷ temple in Kāttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Heḍatale and Kāttupura seems therefore to be the name of a village which was once situated near Heḍatale and has now disappeared.

48.

At the village Hullahallī in the hobli of Hullahallī, on a slab in the ceiling of the inner hall of the Varadarāja temple.

Size 3—0" × 2'—6".

Kannada language and characters.

1. atha subham astu svasti śrī vijeyābhuydaya Śā-
2. livāhana śaka varusha 1556 s'nda Bhāva-saṃ-
3. vatsarada Mārgaśira śuddha 10 lu śrīmaṇ mahādēva-
4. dēvōttama śrī Ālāṇāthasvāmiyavara pada-
5. ke Basavarājaḍeya[ra]varu sarvamānyavā ||

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the Ś'ālīvāhana era, on the 10th lunar day of the bright half of Mārgaśira in the year Bhāva, to the feet of the illustrious lord of the great gods, Allāṇāthasvāmi, Basavarājaḍeyar (gave) as sarvamānya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarāja Ḍeyar, chief of Hullahallī for services in the above Varadarājasvāmi temple at Hullahallī. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allāḷa is the Kannada form of Arulāḷa, the Tamil name for the god Varada of Kānchi.

49.

On the horizontal stone-slab in the sluice of the tank of the village Jôḍi Kâṭûr in the same Hobali.

Modern Kannaḍa language and characters.

1. yi Sôma-samudrâvanu
2. Pramâdicha Srâvaṇa ba 5 lu Mâḍaṇaya tumba kaṭidanu

Note.

This records the construction of the sluice of the above tank named Sômasamudra by an individual named Mâḍaṇaya. The characters seem to be of 17th century. No Śaka year is given but the date is recorded as 5th lunar day of the dark half of Śrâvaṇa in the year Pramâdicha.

50.

On a stone slab standing in front of the Mârîchâvadi in the same village Jôḍi Kâṭûr.

Size 5'—6'' × 5'—0''.

Kannaḍa language and characters of 17th century.

1. o Durmati-saṃvatsarada Āśâḍa suda 10 lû Mâḍa-
 2. o ṇaṇâyakarû Dêvasamudra
 3. o.....sanada kramaventendaḍe
 4. o.....dharmavâ-
 5. o gabêkendu namṃa Dâ.....Kaṇayala
 6. o.....nirustaḷada Mûtavâḍiya Kâṭûra nimage sarvamâ-
 7. o nyavâgi koṭṭevu
- (Remaining letters are effaced.)

Note.

A part of this inscription has been so thickly coated with oily grease that it is very difficult to make out the characters. It seems to record the gift of the village Kâṭûr belonging to Mutavâḍi in Kaṇiyala-ṣthala free of taxes to some one (name not found) by Mâḍaṇanâyaka on the 10th day of the bright half of Āśhâḍha in the year Durmati. The date is not verifiable and the record probably belongs to the same period as the previous number and the donor also is probably the same as Mâḍaṇaya of the previous number.

On the lintel of the doorway of the sukhanâsi and on the stone bands on the inner walls of the sukhanâsi in the temple of Sômêśvara in the same village Jôdi Kâtûr.

Kannada language and characters.

I.

1. śrī svastī śrīman mahâ-maṇḍalesvara Tribhuvanamalla
Talākâḍu Kongu Nangali Banavase Hānūṅgall Uchchhangī Gangavâ-
2. ḍi Noṇambavâḍi-gonḍa Bhujabālagamṅaṇ ashâyasûra Sanivârasiddhi Giri-
durggamala chaladankarâ--
3. ma nissamkapratâpa Vira-Balâḷa-dêvaru Dôrasamudrada vīḍinoḷu nīle suka-
sankhatâ [vi] nōdadim prithi-râ-
4. jya geytiralu ! svastī śrī Saka-varisha 1120 sanda Kâlayukta-samvach-
chharada Bhâdrapada bahula
5. panchami 5 Sanivâradamḍu ! svastī śrīman mahâ-pradhâna sarvâdhikâri
hīriya-dhaṇṇâya-

II.

6. ka Gauḍayyaṅgaḷa adhikâradalu Nugunâḍa Kâtûra Huṭṭida Âridara
Koladama
7. tamuta nâlvarum kaṭṭisida kere ettisida dêvâliya : i dêvâliysake Kât-
tûra [bi-]
8. ṭa maṇṇu nichalu nivêdyake mûgaṇḍugada bedeya gadde ! 1000 savira
gūliya maṇṇuva Ko-

III.

9. lagaḍa Sôva-gauḍanavara makaḷu Mudda-gauḍa Kala-gauḍa Châvâḍi
Âyta-gauḍa ivaru
10. Huṭṭida Tammaḍi-Râyâṇḍe i dêvâliyake tâṇikada-honnu samya-bhâga
i-dêvâlayake bi-,
11. ḍisuvam dhâra-pûrvvakam mâḍi biṭa dharmma i-dharmmamam kiḍisidaru
Gangeya taḍiya.....kon-

IV.

12. da pâpadalu hôharu kereyum-dêvâliyum-noḍeya-hoyda pâpadalu hôharu
tande-
13. ya kondu tâya kai-hiḍidavana gatige hôharu Kâtûra Huṭṭida Âridara Haḷi-
14. yaru Hemaḍiâchari Hemaḍi-âchariya mamma Châkachariyum Kambâchari
Kambâ-

V.

15. chariya maga Hêmâ-chari ! Mâḷa-bôvitiya makaḷu Kâṭabova Châvabôva.

Translation.

Good Fortune. Be it well. While the illustrious mahâmaṇḍalêśvara, Tribhu-
vanamalla, capturer of Talākâḍu, Kongu, Nangali, Banavase, Hānūṅgal, Uchchhangī,
and Noṇambavâḍi, a Ganga in the prowess of his arms, unassisted hero, śanivârasiddhi,

Giridurgamalla, a Râma in battle, possessed of undoubted valour, Vîra Ballâladêva was ruling the earth in peace and wisdom from his capital Dôrasamudra :—

Be it well. After 1120 Śaka years elapsed, in the year Kâlayukta, on Saturday the 5th lunar day of the dark half of Bhâdrapada, during the rule of the illustrious *mahâpradhâna* (chief minister), *sarvâdhikâri*, *hiriya-danṇâyaka* Gaḍayya—

Four persons named Kâṭûra, Huṭṭida, Âridara and Koladama of Nugunâḍ built a tank and erected a temple. For this temple Kâṭûra granted wet land of the sowing capacity of 3 khaṇḍugas for conducting the daily offering of food. Kolagaḍa, Sôvagaḍa's sons Muddagaḍa, Kalagaḍa, Châvâḍi Âytagaḍa, Huṭṭida, and Tammaḍi Râyâṇḍi gave away with pouring of water, 1000 *gulis* of land for paying up of the fees to managers of this temple (*tâṇikada-honnu*) and for proprietary rights ? (*samyabhâga*). (The meaning of lines 8-10 is not quite clear).

He who violates this act of charity will be guilty of killing 7 crores of cows on the banks of the Ganges and will incur the sin of destroying a tank and a temple. They will suffer the penalty of one who slays his father and commits incest with his mother.

(Signatures of) Kâṭûra, Huṭṭida, Âridara, Haliya, Hemmaḍi Âchâri, Hemmaḍi Âchâri's grandson Châkâchâri, Kambâchâri, Kambâchâri's son Hêmâchâri, Mâlabôviti's sons Kâṭabôva and Châvabôva.

Note.

This record is of the reign of the Hoysala king Vîraballâla II and is dated Saturday 5th lunar day of the dark half of Bhâdrapada in the year Kâlayukta, S' 1120 (corresponding to Saturday, 22nd August of 1198 A.D.) A person named Gaḍaiya with the titles *mahâpradhâna* (chief minister) *sarvâdhikâri* and *hiriya-danṇâyaka* is stated to be the ruler of the district Nugunâḍ under the king. At this time four persons of that district named Kâṭûra, Huṭṭida, Âridara and Koladama joined together and built a tank and a temple; and a plot of land of the sowing capacity of 3 khaṇḍugas was granted by one of them named Kâṭûra as an endowment to the temple for offering food daily to the god. It is also stated that some grant was made for the office of *sthânika* (managing authorities) of the temple by various individuals named Kolagaḍa, Muddagaḍa, Kalagaḍa, Châvâḍi-Âytagaḍa, sons of Sôvagaḍa and Huṭṭida and Tammaḍi (priest) Râyâṇḍe. Then follows an imprecation against those who violate the grant and lastly are appended the signatures of various individuals named Kâṭûra, Huṭṭida, Âridara, Haliya, Hemmaḍi Âchâri and his grandson (*mamma*) Châkâchâri, Kambâchâri and his son Hêmâchâri, Mâlabôviti's sons Kâṭabôva and Châvabôva.

The temple and the tank said to have been erected in the record are evidently the Sômêśvara temple of the village Kâṭûr in which the present inscription is engraved and the tank Sômasamudra referred to in the previous inscription. The names Huṭṭida etc., in the record are rather peculiar.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

52.

SAGAR TALUK.

At the village Nâḍakalasi, in the hobali of Sâgar, on the pedestal of an image in a niche in the temple of Mallikârjuna.

Kannāḍa language and characters.

1. svasti samasta-prasasti-sahita Kundanâḍa Māvanta Ketaleman Dâkarasi-
[ge]-
2. yum puṭṭida prabhu Sirigagonḍana putra Sântagâuṇḍana tamma [Si] ri-
gâuṇḍa
3. Nulavarada Sivara Jôgôjana putra Gulugôjana tamma Chandôja Bara-
4. manôjana maga Dâseya Pûgôḍa Chandôja pratishtisidam

Note.

This short inscription is engraved on the pedestal of a stone image of Pârvati-Paramêśvara which has been described in page 12 of the last year's report. The record contains the names of several persons of Kundanâḍ district (a portion of the present Sagar Taluk, Ep. Car. VIII Sâgar 87 and 88) who collaborated in the consecration of the above image. Their names are Sirigâvuṇḍa, younger brother of Sântagâvuṇḍa, son of Prabhu Sirigagâvuṇḍa, who was the son of Māvanta (Elephant-rider) Kêtaleman, and Dâkarasi:—Chandôja, younger brother of Gulugôja, son of Sivara Jôgôja of the village Nulavara:—Dâseya, son of Baramanôja and Chandôja of the village Pûgôḍu.

The characters seem to belong to the early part of the 14th century A.D.

53.

SHIKARPUR TALUK.

At the village Bannur, in the Hobali of Shikârpur, on a stone lying in the Îśvara temple in the village forest.

Size 3'—6'' × 1'—9''.

Kannāḍa language and characters.

1. svasti śrīmaj Jayasimhadêvam rājyam-
2. geyyuttire śrīmat Kandarâjam Bana-
3. vâsi-pannirchchâsiramum Sântalige-sâ-
4. yiramuman âluttire śaka-varsha 941

5. Siddhârthi-samvatsarada uttarâya-
6. na-sankrântiyol Halliyânmana Jakka-
7. bbeya magam Biyaḷam Banniyûra
8. Mahâdêvargge nivêdyakkam or-mmatta-
9. l keyyan koṇḍu biṭṭam â-chandrârkka-tâ-
10. ram ullidan alidange kavileyu lin-
11. gamu konando dôsha kâdôṅ anantya-
12. puṇya mangala mahâ

Translation.

Be it well. While the illustrious Jayasimhadêva was governing the kingdom, while the illustrious Kundarâja was ruling Banavâsi 12000 and Sântalige thousand, in the Śaka year 941, the year Siddhârthi, on the occasion of Uttarâyana-sankrânti:—

Biyaḷa, son of Halliyânma and Jakkabbe, obatined and granted one mattar of wet land for food service of god Mahâdêva of Banniyûr, to continue as long as moon, sun and stars last.

He who destroys this grant will incur the sin of killing a tawny cow and breaking a *lingam*. He who protects this gets endless merit. Good fortune.

Note.

This record is of the reign of the Châlukya king Jayasimhadêva (1018-1042) under whom Kundarâja called also Kundamarasa was governing the provinces of Banavâsi 12000 and Sântalige 1000. (See E. C. VII Shikarpur 307 of Ś 938 or 1016, 125 of Ś 941 or A.D. 1019, 9 of Ś 943 or A.D. 1021, 30 of Ś 953 or A.D. 1031). The object of the inscription is to register the gift of one mattar of wet land for the service of daily food-offerings to god Mahâdêva of the village Banniyûr (the same as the present village Bannûr, where the epigraph is found) by Biyaḷa, son of Halliyânma and Jakkabbe. The grant is dated the Uttarâyana Sankrânti day of Śaka year 941 Siddhârthi corresponding to December 24, 1019 A.D. The usual imprecation occurs at the end of the grant.

The letters are well-formed and the lines regular. The size of the letters is about an inch. There are few orthographical errors. Line 11 has "konando" for "kondona"; the old Kannaḍa forms kâdôn and kondon still persist in this record of the 11th century.

54.

At the village Hale Bannûr, on a stone lying in a jungle belonging to the village.

Size 4'—6'' × 1'—3''.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śri-prithvivalla-
2. bha mahâ-râjâdhirâja paramêśvara parama-bha-

3. t̥tāraka Satyāśraya-kuḷa-tilaka Chāḷukyā-
4. bharāṇa śrīmat Tribhuvanamalla-dēvara vije-
5. ya-rāḷyam uttarōttarābhivṛddhi-varddha- (pra) mānam ā-
6. chandrārkkatāraṁ-baraṁ saluttaṁ ire tat-pāda-padmōpa-
7. jīvi samadhigata-pancha-mahāśabda mahāśāmantādhipa-
8. ti mahāprachandaṇḍanāyakam vibhava-dha-vara-dāyakam
9. gōtra-pavitra jagadēkamitra nija-vamśāmbuja-divā-
10. karaṁ sūkti-ratnākara vivēka-Bṛihaspati saucha -Mā-
11. hābrati para-nārī-sahōdara vidagdha-vidyādhara sakaḷa-
12. guṇanivāsa ubhayarāya-santōsam śrīma-
13. t Traiḷōkyamalla vīra Nolaṁba Pallava Permmānadi Jaya-
14. singadēva-vigraha-Haṇma ripu-baḷa-Kṛitānta nāmā-
15. di-samasta-prasasti-sahitaṁ śrīmad Daṇḍanāyaka
16. Tambarasaru Banavāsi-pannir-chchhāsiramumam Sāntaḷige-sāsi-
17. ramumam sukha-sankathā-vinōdadim rāḷyam-geyyuttami-
18. re Chyāḷukhya-Vikrama-varisha 5 neya Raudri-saṁva-
19. tsarada Māgha suddha 10 Sōmavāra-dandu svasti
20. yama niyama svādhyāya dhyāna dhāraṇa mau-
21. nānushthāna japa samādhi saṁppannarappar anēka-ta-
22. rkka-śāstra-viśāradarappa śrīmad Agrahāraṁ Rāja-
23. ḷiya Vāśiṣṭha-gōtrada Padmanābayaḷaḷa pu-
24. tra Kappayya Bhaṭṭōpādhyāyar agrahāraṁ Ba-
25. nnivūralu Sōmēśvara-dēvara pratishṭeyam mā-
26. dīd agrahāraṁ Bannivūra mahājana dēvara nivē-
27. dyakke biṭṭa key aghrahārada keyim mūḍalu dē-
28. varakeyim baḍaḷaḷu Guṇigana mattar on-
29. da 1 i dharmmavan ārōrvvar purusaru tamma
30. dharmmamendu naḍayisidavaru Vāraṇāsiya Ku-
31. rukshētradaḷu sāyira-kavileya kōḍu-kōḷu-
32. guma pañcha-ratnaḷaḷim kaṭṭisi sāsira-Brāmhāṇa-
33. rige koṭṭa puṇya i-dharmmavan aḷidavanu ā puṁ-
34. nya-tīrtthaḷaḷu sāyira-kavileya sāsira-
35. Brāmhāṇaruva konda pātakan akkuṁ

Translation.

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladēva, refuge of the whole universe, favourite of fortune and the earth, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyāśraya family, jewel of Chāḷukyas was prospering to last as long as the moon, sun and stars endure :—when the illustrious

Danḍanāyaka Tambarasa, a dependant on his lotus feet, obtainer of the band of five musical instruments, *mahāsāmantūdhpati*, *mahāprachanḍadanāyaka*, granter of boons to the learned, purifier of his race, the sole friend of all, a sun to the lotus his family, an ocean of good speech, Brihaspati in wisdom, a *mahāvrati* (Śiva ?) in purity of conduct, a brother to others' wives, a Vidyādhara among the learned, the abode of all good qualities, delighter of both kings (Sômêśvara II and Vikramāditya VI), a Hanuman in fighting for (*pêshana-Hanma*) the illustrious Trailōkyamalla Vira Nalamba Permmāṇaḍi Jayasinghadêva, death to hostile troops, possessor of these and other attributes, was ruling Banavāsi 12,000 and Sântalige 1000 in peace and wisdom :—

On Monday the 10th lunar day of the bright half of Māgha in the year Raudri, 5th year of Chālukya Vikrama era ; be it well. The *mahājanas* of the *agrahāra* village Bannivūr where Kappayyabhaṭṭopādhyāya of Agrahāra Rājali, son of Padmanābhayya of Vasishṭagôtra, possessed of *Yama* (restraint), *Niyama* (discipline), *Svādhyāya* (study) *Dhyāna* (meditation), *Dhāraṇa* (keeping the mind collected), *Mauna* (silence), *Anusṭhāna* (performance of duties), *Japa* (repetition of sacred formulae) and *Samādhi* (absorption in holy thought), had set up god Sômêśvara, gave away, for the service of food offerings to the god, one Guṇiga's mattar of wet land, situated to the east of the wet lands belonging to the said *agrahāra* and north of the wet lands (previously) belonging to the god.

Whoever maintains this charity as a charity of his own will gain the merit of making a gift of a thousand tawny cows with the five gems set in their horns and hoofs to thousand Brahmans in Vāraṇāsi and Kurukshêtra. He who destroys this will incur the sin of slaying a thousand tawny cows and a thousand Brahmans in the same holy places.

Note.

This inscription belongs to the reign of Tribhuvanamalla Vikramāditya VI, Western Chālukya king and is dated in the year Raudri, 5th year of Chālukya Vikrama era. Danḍanāyaka Tambarasa, a subordinate of the king's younger brother Jayasingadêva, is stated to have been the governor of Banavasi 12,000 and Sântalige 1000 provinces. The present grant registers the gift of wet land of one matter of Guṇiga in the village Bannivūr (same as Bannūr where the inscription is found) bestowed by the *mahājanas* of the village for the service of god Sômêśvara set up by Rājali Kappayyabhaṭṭopādhyāya, son of Padmanābhayya of Vasishṭha-gôtra in the village. The week day of the grant seems to be wrong as Māgha śuddha 10 of Raudri, the 5th year of Chālukya Vikrama (January 23, 1081 A.D.) is a Saturday and not Monday as stated in the grant.

Guṇigana mattar or mattar of Guṇiga is a standard measure for wet land met with in the inscriptions of the period (see E. C. VII Shikarpur, 70, 71, 287, etc.)

Tambarasa of the present record is also referred to in No. 65 of this report.

At the same village Haḷe-Bannūr, on a stone set up in the same jungle.

Size '6—0" × 2'—6".

Kannada language and characters.

1. [svasti sa] masta-bhuvanâśraya
2. [pri] thvi-vallabha-mahârâjâ-
3. [dhirâ] ja paramêśvara parama-
4. [bhaṭṭâraka] Satyâśraya-kula-ti-
5. [laka] Châlukyâbharana śrîma-
6. [d Bhuvanaikama] lla-dêvara vijaya-râ-
7. [jyam utta] rôttarâbhividdhi-pravarddha-
8. [mânami] â-chandrârkka-târam salu-
9. [ttamire] Sakavarsha 989 neya Pla-
10. [vanga] vatsarada Vaisâkha-suddha 3 Bṛi-
11. [haspa] tivâradandu svasti ya-
12. [ma-ni] yama svâdhyâya dhyâna dhâ-
13. [raṇa] maunânushṭhâna japa sa-
14. [mâdhi] sampannar anêka-samaya-ta-
15.stra-viśâradar appa śrîmad agra-
16. [hâra Râja] liya Vâśisishṭa-gôtrada
17. [Padmanâbha] yyagaḷa putra Kappayya-
18. [bhaṭṭô] pâdhyâyar agrahâra Banni-
19. [yû] ralu Viṣṇudêvara pratishṭe ge-
20. [ydi] rppallig agrahâra Gauja [Gauḷa ?]
21. [sâ] gara Gerettida Sâliyuru I-
22. [sa] pura modalâgi Mûvattir-chchâsira
23. nerapi sampûje mâlpalli ya-
24. ma niyama svâdhyâya dhyâna-dhâra-
25. ṇa maunânushṭhâna japa samâdhi-
26. sampannar appa śrîmad agrahâram Banni-
27. yûra mahâjanangaḷu dêvara nandâdi-
28. vigegam nivêdyakkendu Banniyûra
29. mûḍalu biṭṭa gaḷde mattal eraḍu a-
30. gnishṭagege yûrayâgnêyada tōṇ-
31. ṭadim paḍuvalu biṭṭa gaḷde mattal ondu
32. svasti yama niya [ma] svâdhyâya dhyâ-
33. na dhârana maunânushṭhâna japa samâ-
34. dhi-sampa [nna] r shaṭ-tarkka-śâstra-viśâradar a-

35. ppa śrīmad Isapurada Komayya-
36. bhaṭṭōpādhyāyara tammaṁ Dāka-
37. yyana magam Biṇṇa-bhaṭṭarava-
38. ra mathavigavartha-sakhāya (?)
39. dēvara nandādivigege Mākayyaṁ koṭṭa
40. gadyāṇa 15 Kālayya koṭṭa gadyā 5
41. Dēvayyaṁ gadyāṇa 5 Biṭṭayyaṁ ga 4
42. Nāvida Nāga gadyā 1 antu 30 ga-
43. dyāṇamum irppaṇa vṛiddhiyaṇu ko-
44. ḍuvar i dharmaman anubhavaṇe-kāra
45. pratipālisuva

Note.

A part of the slab on which this record is engraved has broken off and hence several letters have disappeared. The inscription records the gift of 3 mattars of wet land by the mahājanas of Banniyūr (Bannūr) for the sacrificial house (*agnishṭoge*) and perpetual lamp and food offerings to the god Viṣṇu set up in the village by Kappayyabhaṭṭōpādhyāya of the village Rājālī (See the previous inscription No. 54) and worshipped by the people of the surrounding villages including Sāliyūr (now called Sālūr in Shikarpur Taluk) to the number of thirty-six thousand. A sum of 30 gadyāṇas and two paṇas was also subscribed by the inhabitants of the village named Mākayya, Kālayya, Dēvayya, Biṭṭayya and the barber Nāga and interest thereon was to be utilised for the service of offering a perpetual lamp for the god Viṣṇu ? and also for the matt ? of Biyaṇabhaṭṭa, son of Dākayya, younger brother of Komayyabhaṭṭōpādhyāya of Isapura. The date of the grant is Thursday 3rd lunar day of the bright half of Vaiśākha in S' 989 Plavanga corresponding to Thursday 19th April 1067 A.D.

As regards the name of the king in whose reign the grant was made, only the letters malla are now left in the record and the titles of the Chālukya kings are given. As the Chālukya king at the time of the grant was Sômēśvara Bhuvaṇaikamalla (1068-1076) we may supply the missing letters of the name in line 6 as *dbhuvanaika*.

No imprecation is found in the inscription. The village Isapura referred to in the grant is the same as Isūr in the same Taluk (Shikarpur Taluk).

56.

To the right of the same inscription.

Kannaḍa language and characters.

1. svasti samasta-bhuvanāśraya
2. śrī prithivīvallabha mahārājā-
3. dhirāja paramēśvara para [ma bha]-

4. tṭāraka Satyāśraya-ku [a-ti]-
5. lakam Chālukyābharaṇam [śrīma-]
6. d Bhuvanaikamalla-dēva.....
7. yarājyam uttarōtta [rābhivṛiddhi]
8. pravarddham ā-chandrā [rkka tām sa-]
9. luttamire tatpāda-padmōpa [jīvi.....samadhi]-
10. gata-pañcha-mahā-śabda mahā.....
11. mahāprachaṇḍa-daṇḍanā-
12. yaka śaucha-Gāngēya ka.....
13. dhyāya kāvya-kanaka-nika [sha]
14. vanjula [?] varṇa Kali-Karṇa
15. [yuva] ti-jana-manōhara
16.divasa-nāyakam sâ.....
17. chi-sāyakan êkavākyam.....
18.
19. bhaktiya mey nija-guruma.....
20. rmmam uchita-charitame
21. tanagene tām dhanyan arttiya
22. [kalpa] bhūjanapp Êchirājam ! vṛi !
23. [Bhu] vanaikamalla-naranātham chitta
24. dhairyyam śuchi daharāptan adhika
25. karam svāmi-vatsalan endappu
26. ..tige koṭṭam pritiyin i vaḍḍa (?) -
27. drāvaṇa-mukhyam appa biridu-
28. gaḷam antu paḍed ubhaya-
29. chakravarttike santōsama
30. kīrtti digantaman eyduvina Dê.....
31. rāja ! ā vibhu vibudha.....
32. da-kṛitāmbhan ondu divasa.....
33. vaḷayadoḷ negartteya
34. prasamse-geyv-avasara
35. [Ba] nnivuram budīḍapudu sâli-
36. yalli divam naḷinōdara-nīlam
37. grahāram ivu naṇupirisutta (?)
38. hōtra-dhūma-chyuta-kara-sanni
39. sâliyahōttara bhi
40. nend Isavurada vaṇāntarada pe
41. puri Bhaṭṭimayyanum Bi
42. dhammavrittān app Appaji
43. ryyā-niratan āgi sika-vara

44. Paridhâvi-samvatsarada Pushya.....
 45. mavâradandin uttarâyana.....
 46. [ni]-mittam tivirddu dêvara.....
 47. nakkam dêvâlayada khaṇḍa-sphuṭi-.....
 48. svasti yama-niyama svâdhyâya dhyâna dhâraṇa
 49. [mau]nânushṭhâna japa samâdhi-sampannarappa [Ka]ppayyôpâdhyâyara kâ-
 50. lam karchchi dhârâpûrvakam biṭṭa mattal ondu

Note.

This record is engraved to the right of the previous record on the same slab. As however the previous inscription ends just above the line 48 of the present record, the present inscription extends to the left after that line to the very end of the slab. Unfortunately a portion of the slab on the right side has broken off and is lost. Hence many letters at the end of each line have disappeared and the record is very fragmentary and cannot be fully read or interpreted.

The inscription belongs to the reign of the Western Châlukya king Bhuvanaikamalla (Circa 1068-1076 A.D.) and issued on a Monday on the day of Uttarâyana-sankrânti in the year Paridhâvi. Although the Śaka year is not given, it is possible to take the year Paridhâvi of the record as 1072 A.D., as that is the only year corresponding to Paridhâvi in the reign of Bhuvanaikamalla and the date of the grant would then correspond to Monday, 24th December 1072 A.D.

A subordinate of the king named Ēchirâja is praised with all his titles and is stated to have pleased the king and obtained from him various honours or offices. While engaged in listening to a religious discourse he seems to have determined to do some act of charity.

The meaning of the rest of the record is not clear. The village Bannivuram (Bannûr) is praised greatly and it seems that Ēchirâja made a gift for the daily worship and repairs to some temple in that village conjointly with Bhaṭṭimayya of Îsavura (the present village Îsûr in the Shikarpur Taluk) and Appajiya in the year Paridhâvi, on the day of Uttarâyana sankrânti. A grant of land, one mattar in extent was also made to the temple trustee (Ka ?) ppayyabhaṭṭôpâdhyâya. No imprecations are contained in the grant.

57.

At the village Belgâmi, in the Hobli of Tâlagunda, on fragmentary stones in front of the house of Haḍapada Channabasappa.

Size 2'—9"×0'—9".

Kannada language and characters.

1. svasti śrî Yâdava-
2. Nârâyana bhujaba-

3. la pratâpachakravartti śrī [Râma]-
4. chandra-râjyada vijayâ-
5. bhyudayada 25 neya Vijaya
6. samvatsarada Mâgha ba
7. 13 Sô ? śrîmad anâdiya paṭṭa-
8. nam râjadhâni Balligâveya
9. mûlasthânada Bhêruṇḍasvâmi-
10. dêvargge heggadikey ashtabhôga tēja-
11. svâmya sahita Vayidya
12. Dâsaṇṇaṅge Dêvarsaru
13. paṭṭanasvâmi halaru
14. pancha-maṭha mukhyavâda sa-
15. masta-praje Basava gaḷu taṁma
16. koṭṭa bhû-
17. mi Prathamasêna-Basadiya
18. bayalali matta 2 ḍu maṅga-
19. la mahâ śrī śrī.

Note.

This inscription has been already noticed in Page 42, of the Annual Report for 1911. The text is now published with a note. The titles of the king show that he is a Yâdava king and part of the name "Chandra" is clear, the rest having disappeared. Evidently the king referred to is Râmachandradêva of Yâdava dynasty.

The date of the record is given as Monday 13th lunar day of the dark half of Mâgha in the Vijayasamvastra, 25th year of the reign of Râmachandradêva. Now according to Rice's Mysore and Coorg Inscriptions page 109, Râmachandra began to reign in A.D. 1271 and 25th year of his reign would be A.D. 1295 or Manmatha. The year Vijaya of the record is the 23rd year of the reign. But there seems to be some confusion or difference in the computations of the regnal years. E. C. VII Shikarpur 211 is of Jayasamvastara 25th year of the same reign. Taking the year Vijaya, the date corresponds to Monday January 25, A.D. 1294.

The object of the record is to register the gift of the office of *heggadike* (management) of Bhêruṇḍasvâmi temple in Balligâve (Belagâmi) made to Vaidya Dâsaṇṇa by Dêvarasa along with the *Paṭṭanasvâmi* (the chief of the city) and the heads of the five mattas and the chief inhabitants ? (*praje-basava*). A plot of land of two mattars situated in the estate belonging to a Jain temple named Prathamaseṇa-basadi was also given away along with the land.

At the same village, on a stone set up near Kâśi-maṭha.

Size 2'—3'' × 1'—6''.

Kannaḍa language and characters.

1. svasti śrīmat Viraballāḷa-dēva-varshada 16 neya Kshaya-samva-
2. tsarada Bhādrapada ba || Brihaspativāra-dandu Kamalāsēna-
3. dēvara guḍḍi Jakauvve samādhi-vidhi- yim muḍipi sugati-
4. ya prāpteyādaḷu śrī Vitarāgāya namô

Note.

This record also has been noticed in the Annual Report for 1911, page 46. The text of the inscription has been given now along with notes. The death of a Jaina woman named Jakauve, desciple of Kamalāsēna by the rite of *samādhi* (not taking any food or drink but contemp'ating on Jina when one is ill and feels that he or she cannot survive the illness) is recorded in this inscription. It is dated Thursday 11th lunar day of the dark half of Bhādrapada in the year, Akshaya, 16th year of Vira Ballāḷa's reign. Taking the reign of Vira Ballala II the date would correspond to Thursday 31st August 1206 A.D. But this is 23rd year of the reign of Viraballāḷa and not 16th year. There is no other Akshaya year during his reign. Hence 16 may be taken as a mistake of the engraver for 23, or the calculation of the years of the reign of Viraballāḷa was made from 1191 A.D. (Compare E. C. VII Shikarpur 148 of the village Belgāmi which speaks of a similar death in the year Kshaya, 16th year of Viraballāḷadeva.) In case Ballāḷa III's reign is taken, Akshaya would fall in 1326 A.D. and would be 36th year. There are two Bhādrapadas in the year and in either, ba || would fall on Friday and Sunday and not on Thursday. Hence it is more probable that this belongs to the reign of Ballāḷa II.

59.

In front of the Samayāchāra Matt at the same village, on the pedestal of the Jaina image.

Kannaḍa characters and Sanskrit language.

1. gaṇa-prāchya-mahībhrid-arkkaḥ śrī
2. bhavyābdhi-vardhishṇu-saśānka-mūrttiḥ

Note.

Only a portion of the record now remains, the rest engraved on the right side of the image having become effaced. The inscription seems to refer to a Jaina guru who is described here as a sun to the Eastern Mountain gaṇa and moon in causing the sea of Jaina devotees to swell up.

At the same village (Belgâme), on the pedestal of Kâlikâdêvi image in the temple of Kâlamma on the tank-bund of Jiddêkere.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahitam sakaḷa-guṇa-gaṇālamkṛita satya-śaucha-châra-naya-vinaya-śīla-saṃpannarum śrī Kâlikâ-dêvi-labdha-vara-prasâ [darum]
2. pancha-lôhâdhipatigaḷum tat-pura-pariraksha-
3. karum appa śrīmatu Kaṭakada Masaṇa
4.
5. [Balli-] gâve Yemmeyasetṭi
6. tamma kottaliyalu kôlali hâgavan â-chandrârkkam-baram biṭṭar śrī Maṇivô-
jan-aḷiya Mahânagarada magam Kanchagâra
7. yidam mâḍidaru

Note.

This inscription engraved on the pedestal of the Kâlikâdêvi image registers the grant of some contribution made apparently for the worship of the above goddess at the rate of one *hâga* (quarter of a haṇa) for workshop (*kôl*) by the artisans, Kaṭakada Masaṇa (setṭi) and Yemmeyasetṭi of Balligâvi (Belgâmi) and others assembled in a meeting. They are described as entitled to all praise, adorned with all good qualities, endowed with honesty, purity, righteousness, gentleness, courtesy, and piety, possessed of the favour of Kâlikâdêvi, masters of (the art of working in the) five metals (*viz.* gold, silver, copper, tin and iron), protectors of the city (of Belgâmi?). As several letters in lines 4, 5 and 7 have worn off and are illegible, the names of the other merchants who made the grant and of the engraver of the record are lost. The engraver is said to be a brazier and a son-in-law (*aḷiya*) of Maṇivôja and a son (*maganu*) of the great city? (*mahânagara*). The exact significance of the latter phrase *mahânagarada maga* is not clear.

No date is given in the record. The characters seem to belong to the end of the 13th century A.D.

At the same temple, on the door-frame of garbhagṛiha.

Kannaḍa language and characters.

1. śrī Virôdhi-saṃvatsarada Mâgha ba
2. Bṛihaspati-vâradardu Mahâna pancha-lôhâdhi-
patigaḷum tat-pura-pari-

3. Balligāveya Kālikādēviya ge hōha dāriyim ba'adim
aiyvatu.
4. gaḷdeyondam [pūje punas] kâra naivēdyakkem
5. gaḷ irrdū pratipālīshuvudu Balligāveya-nagarada kan-
6. chagāra Mārōja Kālikādēviya dēgulava ka-
7. lu-vesanāgi māḍisida i dharmmava naḍeyisut-i-
8. rppar maṅgaḷa mahā śrī.

Note.

This record also relates to the same temple of Kālikādēvi as the previous one (No. 60) and is full of lacunae in lines 1-4. It registers the gift of a rice-field situated to the right of the road leading to Kālikādēvi temple in Balligāve (Belgāmi) made for the services of daily worship and food offerings in the temple. The names of the donors are lost but they are praised as experts in five metals, and defenders of the city as in the previous record. It is also stated that Mārōja, brazier of Balligāve built the temple of Kālikādēvi in stone and looked after the maintenance of the grant.

The grant is dated Thursday in the dark half of Māgha in the year Virōdhi. As no year in Śaka era nor tithi is given it is not possible to determine the exact equivalent of the above date. The characters seem to be of the end of 13th century and the year Virōdhi may stand for 1289 A.D.

62.

At the same village Belgāme, on a pillar in the veranda of the Sômēśvara temple.

Size 1'—9" × 1'—6".

Kannada language and characters.

1. svasti śrīmatu Yādava chakravartti bhujaḷaḷa Vi Ballāḷa . . . (?)
2. rshada 9 neya Siddhārtthi-saṃvatsarada Āshāḍha śu
3. vāra vyatīpāta śaṃkrānti śubha-dinada
4. [śrī] mad rājadhāni paṭṭaṇaṃ Balligrāmeya Hiriya Ba-
5. sadiya Mallikāmōda-śāntinātha-dēvara aṣṭa-
6. vidhārchcha [re] ge śrīmanu mahā-pradhānaṃ sēnādhipati Malli-
7. yaṇa-daṇḍanāyakaṃ Nāgarakhaṇḍa Jiddulige-yaṇt era-
8. ḍ-eppattumaṃ duṣṭa-nigra [ha] śiṣṭa-prati-pāḷanaṃ māḍuttamaṃ
9. su [kha sam] khathā-vinōdadiṃ rājyaṃ-geyuttamire paṭṭaṇada adhi-
10. kārī Heggade Siriyannaṃ tanna-antaṛāḷikeya mūlevarta-mu-
11. khyavāgi hejumaḷaḷa-adhikārī Chāvūṇḍa-rāyaṇum Sōmayya-
12. nuṃ Manneyade kopa (?) viśad-adhikārī Māḷaveggade intini-

13. barum tamtamma sunkamaṃ yett-ippattakkaṃ sarvva-bādhā-
14. parihāravāgi Siriyaṇṇa Āchāryya
15. Padmaṇandi-dēvara kālaṃ karehchi dhārā-pūrvvakam māḍi koṭṭaru-
dharmma-
16. maṃ pratipālisiḍaṃge Vāraṇāsi Kurukshêtradalli sâyira
17. kavileyam vêda-pālarappa Brâhmaṇargge kēṭṭa phala-
18. m akku

Translation.

Be it well. In the 9th year of the illustrious Yādava-chakravarti bhujabala Vīraballāla, in the year Siddhārthi, on the auspicious day with Vyatipāta and San-krānti in the bright fortnight of Āshāḍha.

For the eightfold worship of the god Mallikāmōda-śāntinātha in the Hiriya Basadi of the capital city Balligrāme :—

While the illustrious mahāpradhāni (chief minister) *sēnādhipati* (general) Malliyaṇa-daṇḍanāyaka was ruling Nāgarakhaṇḍa and Jiddulige Seventy (districts) in peace and wisdom punishing the wicked and protecting the righteous :—

Heggade Siriyaṇṇa, the officer of the city, Chāvunḍarāya, officer of *Hejjunka* (major customs dues) collected chiefly on *mūlevarta* (heavy packages of merchandise carried in wagons or on bullocks ?) within his district of jurisdiction ? (*tann anta-rāḷike*), and Sōmayya and Mālaveggade, who was an officer of Manneyada Koppavisa —all these remitted their customs dues on 20 bullocks, for Padmanandi-dēva, preceptor ? of Siriyaṇṇa with pouring of water and after laving his feet.

He who protects this act of charity will obtain the merit of giving away thousand tawny cows to Brahmans who are experts in Vedas in Benares and Kurukshêtra.

Note.

This inscription has been noticed in the Annual Report for 1911, P. 46. The text is now given with a note and translation.

The record is of the reign of the Hoysala king Yādava-chakravarti Vīraballāla. Malliyaṇa-daṇḍanāyaka, mahāpradhāni and sēnādhipati is mentioned as governing the districts of Nāgarakhaṇḍa 70 and Jiddulige 70 which cover most of the present Shikarpur Taluk. The inscription registers the grant (or remission) of customs dues on 70 pack-bullocks made by Heggade Siriyaṇṇa, Chāvunḍarāya, Sōmayya and Mālaveggade, officers of customs in and around the capital Belgāmi, for services in the Jaina temple of Hiriya Basadi in Balligave (Belgāmi). The exact nature of the office held by each of these is not clear. A Jaina guru named Padmanandi was made the trustee of the temple. Who this Padmanandi was is not known. A Jaina guru of this name is mentioned as having set up a monument in memory of his preceptor Śubhachandra who

died in 1313. (Śravanabelagola Inscriptions, Revised Edition, Intr. P. 74.) He may be the same as the Padmanandi of the present record.

The dating of the record is imperfect. As merely the Jovian year Siddhārthi is given and the date is not expressed in terms of Śaka era it is not possible to find out its exact equivalent. Taking the regnal year 9 and the name of the king Ballāḷa, in the record, we find that Siddhārthi does not occur as the 9th year either in the reign of Ballāḷa II or that of Ballāḷa III. As the paleography of the record suggests a later date than that of the reign of Ballāḷa II (1173-1220) we may take the Siddhārthi occurring in the reign of Ballāḷa III as the probable date of the record. If so, Siddhārthi Āshādha would correspond to June 1319, 29th year of Ballāḷa III (1291-1342) and it may be supposed that the engraver omitted by mistake the figure 2 before 9 in line 2. Neither the tithi nor week-day is named in the grant but the mention of the śukla-paksha, and Sankrānti will enable us to equate the date of the record with June 28, Āshādha śu 11, a day on which the sun entered the house of Karkāṭaka. The yōga on the day however was not Vyatipāta as stated in the grant.

63.

At the same village Belgāmi, on a slab in the pavement of Tripurāntaka temple.

Size 2'—0" × 1'—0".

Kannaḍa language and characters.

1. Balipurada Tripurāntakadēvara pātra Padumava-
2. ti-sūḷege Trilōchanapaṇḍitara Shārbbari-samva-
3. chharadali koṭa keyi ādāvudendaḍe Balla-khaḍeya-
4. da paḍuvaṇa keyi-voḷage oḍu-baḷi idu labagada ba-
5. ḷi kabalu Padumāvatiyama [ge] huiduhudu La-
6. jeya Muda śāsana iduhudu

Note.

This record has been noticed in P. 41, of the Annual Report for 1911. It registers the gift of a plot of wet land to the west of Ballakhaḍeya to Padumāvati, a dancing-girl of the Tripurāntaka temple at Balipura (Belgāmi). The donor is Trilōchanapaṇḍita a Śaiva priest, who seems to have been in charge of the above temple in A.D. 1070 (ibid. P. 40). The engraver of the grant is named Lajeya Muda. No date is given in the record but the letters seem to belong to the 11th century. The exact meaning of lines 4-6 cannot be made out as the record abounds in errors.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugaṇi Siddappa.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svasti śrī jayâbhyudaya
2. Śâlivâhana śakha varuśa 1645 ya
3. saṃ ! Mâgha śu 10 yallu
4. Garejâda Śântappanavara
5. Mâvîva koppalu tôṭa yintî
6. dharmakke âchandrârka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garejâda Śântappa. The date given is S' 1645 Mâgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no week-day is mentioned the date cannot be verified.

At the same village Belagâmi, on a stone set up to the right of Kallêśvara (Hasti Kâlêśvara) temple.

[Plate XV. 1.]

Size 5'—0" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chuṃbi-chandra-châmarâ-châravê | trailôkya-nagarâ-rambha-mûla-stambhâya
2. Śaṃbhava (1) svasti samasta-bhuvanâśraya śrī-prithvî-vallabha mahârâjâdhirâja-paramê-
3. śvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châlukyâbharana śrîmaḥ-Jagadêkamalladêvar Mo-
4. ḷigaṇûra neleviḍinoḷ râjyaṃ-geyuttamiḷdu saka varsha 947 neya Krôdhana-saṃvatsarada Śrâvaṇa suddha
5. panchami Âdivâradamdu Vanavâsa-dêśâdhipati Kunda-râja-vijñâpanadimdam Kalidêvêśvara-svayambhu-dêvara gandha-
6. dîpa-dhûpa-nivêdyakkam dēgulada khamḍa-sphuṭita navakarmmâdi-besakkam alliya sthânâchâryyarum yama niyama svâ-

(¹) Anushṭup metre.

7. dhyāya dhyāna maunānushthāna japa samādhi-sampannarum Kālamukhā-graganyarumappa Sivaśakti-paṇḍitara kalam karchchi
8. dhārā-pūrvvakam mādi Balligāveya talada Hulleyabayalo! kachchhaviya gaḍimbada galeyol aledu kotta
9. galde mattar-eradu Dēvarapurad eradu malige vajjada kērige mūḍalu Bidireśvarada sime gaḍi dēgulada baḍagana pūḍōṇṭa u-
10. raḍ-idiretti banda Madhurāmtaka- Chōlana sainyaṁ ellamaṁ Kirudore katte-gaṭṭuvinaṁ alḱure kūrasiyind adurttu tattari-tari-
11. doṭṭi Kanchi gurīyappinigaṁ ^a bedaratti Chōlanam meredan udagra-bāhu-balamam Jayasimha-mahā-mahābhujam ⁽²⁾
12. IlKall enisida Jayasimha -mahāsana tanayam nīa-bhujōgra-kaukshēyaka-vāri- nimaḱḱad-akhiḱa-samadāri-nripam Trailōkya-
13. mallan Āhavamalla ⁽³⁾ Ilvriḱḱ ajitam śrī Bhuvanaikamalla-mahipam Sōmēś-varam tat-priyātmajan ā-bhūpana tammana-
14. sta-ripu-bhūpam Vikramāditya-bhūbhujan ā-bhūri-mahābhujānujan arāti-kshōṇipānēkapa-vraja-simham Jayasim-
15. han uddhata-ripu-kshmāpāla-kālānaḱam ⁽⁴⁾ IlKall avaro! negaḱdam Hari-mūrtti vidhūḱvaḱa-kirtti chaṇḱa-dōrvvikramaśāḱi virōdhi-śaiḱa-dam-
16. bhōḱi Vikramādityadēvan adaṭara-dēvam Ilvriḱḱ alagam Chōlāvaniśamg aṇasan aṇiyaram Lāḱa-bhūpamge bāhā-baḱadimdam tōḱi miḱu-
17. tt aḱasid-ubhaya-chakrēśa-sāmanta-bhūbhrit-kuḱamam tann-ērid-ugrēbhadin urad are^b-benkoṇḱu Chāḱukya-rāḱyōḱvaḱa-Lakshminātha-
18. nādam bhuvana-iana-nutam Vikramāditya-dēvam ⁽⁵⁾ Il kadapam poyvandu-darkk ēḱoliḱi Tivulanam gaṇḱudottāḱdan ottambade mū-
19. giṭṭēridam Māḱavanan irade sarḱḱḱḱbinam metṭi siṭṭikkidan^c Angādhiś-anam rāyarane badimolam goṇḱu tand attiyim dīvada
20. rāyar mmāḱi kārāgrihadol irisidam Vikramāditya-dēvam ⁽⁶⁾ Il Dhārānātha-mahā-bhaya-jvarakaram Chōlōgra-kālāmṭa-
21. kam Saurāshṭrāmga-Kāḱinga-Vanga-Maghadhāndhrāvanti-Pāṇchāḱa-nānā-rāḱaḱaḱi-maūḱi-lāḱita-padam pūrvvā-parāmbbhōdhi-vēḱa-rā-
22. māntara-śaiḱa-kēḱi-vibhavam Chāḱukya-dikkumjaram ⁽⁷⁾ Il Narasimhākāra-dim Dānavapati-yuravam sīrdan ^d -aṇmaṇmu Rudram bera-
23. sā Kaiḱāsamam tūgidan-aḱavaḱav ārttattiyim charumamam neṭṭirad Indran-gittan-ārpp ārpp akhiḱa-dhare gata-kshatramappantu dhātrīśaran irppa-
24. ttondu sūḱ kondana chalame chalam Vikramādityadēva ⁽⁸⁾ Il pudavēk anyarggam ānorvvane taḱeyal idam sālven end ā-mahākūrmmaḱa

(^a) Read *guriyappinegam*.

(^b) Read *urad urē*.

(²) Champakamālā metre.

(³) Kanda metre

(⁴) Mattēbhavikrīḱita metre.

(⁵) Mahā-sragdharā metre.

(⁶) Read *sīḱikkidan*.

(^d) Read *sīḱdan*.

(⁶) Mahā-sragdharā metre.

(⁷) Śārdūlavikrīḱita metre.

(⁸) Mahā-sragdharā metre.

25. benninind â-Bhujangâdhipana peḍegalind â Diśākunja [ra-skandhadin â]
bhūbhṛiddari-mūladin akhila-dharā-bhāramam tandu vīkrāntada chelviṃ
tanna tō-
26. loḷ paduḷamirisidam Vikramāditya-dēvaṃ ⁽⁹⁾ || Kall ka [li-va] riyar enipa para-
mahipara birudina garimam araguṃ karaguva teradin-
27. dirade karaguvinam uri varivaridudu tējaṃ pratāpa-kālāṇaṇa(m) ⁽¹⁰⁾ ||
aṇiyara-birudaṃ Chōḷaṃ gaṇikā-saṃdōha-dante muḍiyam
28. pottam kēṇayaman ikkuvanendaḍe poṇarvvadaṭarum olaṇe Rāya-Kōḷā-
haḷaṇol ⁽¹¹⁾ || enisida svasti samasta-bhuvanāśraya
29. śrī prithvivallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraḱaṃ Satyā-
śraya-kuḷatilakaṃ Chāḷukya-bharaṇaṃ śrīma-
30. t Tribhuvanamalla-dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravard-
dha-mānam āchandrārka-tāraṃ saluttamire || tasyānujaṃ ||
31. vinayakkāspadamāda Vikrama-Noḷambam Vikramāditya-dēvana chittakk
avaḷamba-māda keleyam Chāḷukya-Rāma-kṣiti-
32. śana koṇḍāṭada kūrmmevettaṇuga-dammaṃ Rāya-Kandarppadēvana sam-
mōhana-Pushpabāṇam-enal inn ē vaṇṇipam baṇṇipam || ⁽¹²⁾
33. pogeṇyuttirddappudinnuṃ Dahale Himanagāraṇyamam Lāḷan innuṃ puga-
lendirdappan innuṃ nelasade Tivūḷam Lankeyiṃ temka-
34. lōḍal bageṇyuttirddappan innuṃ mulidapanenutaṃ Koṃkaṇam saṃke-
yiṃ gūḍugolluttirddappud^aēṃ ballidano chakita-vidviṣṭaṇ em-
35. bī Noḷambam ⁽¹³⁾ || ene negardda || svasti samasta-bhuvana-saṃstūyamāna-
lōka-vikhyāta-Pallavānvaya-śrīmahāvallabha Yuva-
36. rāja Rājaparamēśvaraṃ viramahēśvaraṃ vikramābharanaṃ jayalakṣmī-
ramaṇam śaraṇāgata-rakṣhāmaṇi Chāḷukya-chūḍāma-
37. ṇi kadana-Tripētraṃ Kṣatriya-pavitraṃ matta-mṛigarājaṃ sahaja-Manō-
jaṃ ripu-rāya-kaṭaka-sūreḱāraṇ aṇṇan-aṃkakā-
38. ra śrīmat Trailōkyamalla Vijaya-Noḷamba Pallava Permmānaḍi Jayasimha-
dēvar llvri || Puligere Kandur ēḷu Male Kāsa-
39. vaḷam Banavāsenāḍu Beḷvalamoḷa gāgi dakṣhiṇa-payō-dhi-varaṃ nelanādu-
dellamaṃ khaḷaran adirppi santasadin āḷadadhikaṃ yu-
40. varāja-lakṣmiyam sale nela tāḷdisantamire Vīra-Noḷamba-mahāmahībhujaṃ
⁽¹⁴⁾ || Kalltat-pādāmbuḷa-sēvā-tatparan ujvaḷa-ya-
41. saṃ jita-dviṣad-avanībhrīti-pati sēnā-patyada vīkrāntan enisidam Tam-
barasaṃ ⁽¹⁵⁾ llvriḷḷ dhuradol māraṇta Chōḷā-vanipanan adaṭṭiṃ ge-
42. Idavaṃ saṃda Kāñchipuramaṃ kōpāgniṇiṃ suṭṭavan atūḷa-baḷōpēta-
virāri-dhātṛiśvaraṃ dōṅgarvadiṃ bandhana-padaviyol uydittavaṃ Mā-
43. ḷavādhiśvaraṇam bemkoṇḍavaṃ Kēraḷanan aledavaṃ Tamba-dandā-dhi-
nātham ⁽¹⁶⁾ || Male yēḷuṃ kombu Kombēḷ malegaḷanaled udvṛitta-vidviṣṭa-
bhūbhṛitku-

(a) Read *irddappan*.

(9) Mahā-sragdharā metre.

(10) Kanda metre

(11) Kanda metre

(12) Mattēbhavikṛḱita metre.

(13) Mahā-sragdharā metre.

(14) Champakawāḷa metre.

(15) Kanda metre

(16) Mahā-sragdharā metre.

44. lamam śauryyāvalambam vijita-ripu-balam Tam̐ba-daṇḍādhinātham¹ tale-
yam seṇḍādugum kaṇḍaman irade maruḷ-galge kochchikkugum dōrvvala-
45. diṇḍ ātamdu mārāmp adaṭarolare pēḷ pēḷ avamgam javamgam⁽¹⁷⁾ lludadhi-
vyāviṣṭitōrvvi-taḷaman emage nishkaṇṭakam māḍi mattam kadana-
kriḍā[r]ttiyaṁ Sēvuṇa-
46. na-n avanatam-n āḍi Choleśārājyāspada-mam dōrggarvadiṁ sādhisī paḍeyal
odarchchittapam dhātrigellam padapind ottittapam kēvalame jananutam
47. Tam̐ban em̐bam Noḷambam⁽¹⁸⁾ ¹ Khasa Karnnāṭāndhara Vamga Draviḷa
Magadha Nēpāḷa Kāḷiṅga Pāṇchāḷa Surāshṭrā-nēka -dēśāvaniparan
aledāṭamdu beṁkoṇḍu ki-
48. [r]tti-prasaram dik-chakradoḷ varttise ripu-gaja-vārāṁganāsvagaḷoḷ nippo-
savam tandittan āḷdamg akhiḷa-jana-nutam Tam̐ba-daṇḍādhinātham ll⁽¹⁹⁾
49. Tam̐bam nirjita-vairi-kadam̐bam kavi-gamaka-vādi-naḷinī-dinakriḍ-bimbam
tarppita-budha-nikurumbam Chāḷukya-rājya-mūlastambham⁽²⁰⁾ llantu
negarttegam
50. pogarttegam neleyāda svasti samadhi-gata-pancha-mahā-śabda mahā-
sāmāntādhipati mahāprachandadanāya-
51. kam̐ vibudha-vara-dāyakam̐ gōtra-pavitram jagadēka-mitram vivēka-Bri-
haspati śaucha-mahābrati parānārī-sahōdara vidagdha-vi-
52. dyād̐hara nija-vam̐sāmbara-divākara satya-ratnākara sakala-guṇa-nivā-
sam ubhaya-rāya-santōsha śrīmat-Trailōkyamalla Vīra No-
53. lam̐ba Pallava Permmāḍi Jayasimhadēva-pēsana-Haṇuvanta vairi-kṛitānta
śrīman mahā-pradhāna hiri-sandhivigrahi daṇḍanāyakam̐ Tam̐barasar
54. Sāntalige-sāsiramum̐ Maṇḍali-sāsiramum̐ Jiddulige-yeppattu Nāgarakham̐da-
veppattu Edenāḍerpattu Mūgunda-panneraḍu samasta-dēva-bhōgamg-
aḷumam̐ dushṭa-nigra-
55. ha śiṣṭa-pratipāḷanadin āḷd arasu-geyyuttum̐ rājadhāni Baḷligāveyoḷ sukhadi-
nirddu dharmma-prasanga-diṁ śrīmach Chāḷukya Vikrama varsha 7 neya
56. Durmati-samvatsarada Paushya ba 5 Ādivārad uttarāyaṇa-sankramaṇa
vyatipāṭa tithi nimitta Kalidēvēśvara-Svayambhu-dēvara gandha dīpa dhū-
57. pa nivēdyakkam̐ kham̐da sphuṭita nava-karm̐mada besakkam̐ svasti
yama-niyama-svādhyāya-japa-samādhi-sampannarappa Śivaśakti-paṇḍitara
śiṣhyarappa
58. Rudraśakti-paṇḍitargge dhārā-pūrvvakam̐ sarvva-namaśyam̐ punarvvaraṇ-
am-māḍi koṭṭa pūrvva-vṛittiya gardde mattar eraḍu puradalēri-kiḷ ondu
ī-dattiyān a-
59. nunayadiṁ kāda mahā-purashan^a amaḷa-Gangānadiyoḷ, vēdavidugalge sāsira-
gōḍānaman itt edondu padamam paḍegum̐ ll adillad intī dharmmaman
aḷidavan ā-dvi-
60. jarum̐ anitu-kavilegaḷuman annaliyade^b tat-tirtham̐-gaḷoḷ aḷida mahā-pāpiyak-
kum̐ akkum̐ amōgha ll sva-dattām̐ para-dattām̐ vā yō harēta va-

(17) & (18) Mahā-aragḍharā metre.

(19) Mahā-aragḍharā metre.

(20) Kanda metre.

(a) Read *purushan*.

(b) The word seems to be corrupt.

61. sundharām shashthir-vvarsha-sahasrāṇi viśṭhāyam jāyate krimih || na vi-
sham visham ityāhur dēvasavṃ visham uchyate || viśham ē-
62. kākinam hanti dēvasvam putra-pautrikam || bahubhir vasudhā bhuktā
rājābhis Sagarādibhih | yasya yasya ya
63. dā bhūmis tasya tasya tadā phalaṃmangala mahā śrī śrī śrī

BELAGAMI KALLESWARA TEMPLE.

(LL. 1—4.)

Salutation to Śambhu beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the city of the three worlds. Be it well. While the illustrious Jagadēkamalladēvar, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahārājādhirāja-paramēśvara parama-bhaṭṭāraka, an ornament to the race of Satyāśraya, jewel of the Chālukyas, was ruling in the capital city of Moḷiganūr :—

(LL. 4—9.)

In the Śaka year 947 Krôdhana, on Sunday the 5th lunar day of the bright half of Śrāvana :—on the representation of Kundarāja, lord of Vanavāsadēśa, were granted, for the services of offering sandal-paste, lights, incense, food, to god Kalidēvēśvara-svayambhudēvar and for the repairs and improvements of the temple, two *mattars* of wet land measured by Kachchhavi pole in Hulleyabayal of Baḷligāve and two *maḷiges* (shops) situated to the east of Vajjada-kêri and within the boundaries of Bidirēśvaradaśime and a flower garden to the north of the temple with the pouring of water into the hands of and washing the feet, of Śivaśaktipaṇḍita, who was the trustee of the said temple and the chief of Kālāmukhas, and possessed of the attributes of *yama*, *niyama*, *svādhyāya*, *dhyāna*, *dhāraṇa*, *maṇa*, *anushṭhāna*, *japa* and *samādhi*.

(LL. 10—11.)

Prince Jayasimha displayed the great prowess of his arms by terrifying the whole army of Madhurāntakachôla which came upon him with great force and cutting it down in heaps with his sharp sword in such a manner as it would form an embankment to the river Kirudore (Tungabhadra) and making him flee in fright towards Kanchi.

(LL. 12—13.)

The said king Jayasimha's son was Trailôkyamalla Āhavamalla in the waters of whose terrible sword all the proud hostile kings were drowned.

(LL. 13—15.)

His beloved son is the invincible king Bhuvanaikamalla Sômēśvara. His younger brother is king Vikramāditya who has vanquished all hostile kings. The younger brother of that great king is Jayasimha, a lion to the elephants that are the enemy kings and a destroying fire to the overbearing hostile rulers.

(LL. 15—16.)

Among them (the brothers) prospered Vikramāditya, a Vishṇu in appearance, possessed of fame bright as moon, and of great prowess, a thunderbolt to the mountains that are the enemies, and a god of the valiant.

(LL. 16—18.)

With the might of his arms Vikramāditya showed his sword blade to the Chôla king and his sheath to the Lâla king and overcame them and with the fierce elephant on which he rode he chased with great force the host of feudatory chiefs of those two kings who had gathered (for battle) and praised by the world became the lord of the bright Lakshmi (wealth) of the Châlukya kingdom.

(LL. 18—20.)

While slapping the Tivûla (Tamil viz., Chôla king) on his cheeks, Vikramāditya-dêva put him to shame and made him serve as a hand-maiden though he was a male. Firmly passing a string through the nose of the Mâlava king he mounted over him. Trampling over the king of Anga he tore him asunder with great noise and bringing many kings in his arm-pits like rabbits he put them in prison making them play-things (*lit.* kings in play).

(LL. 20—22.)

The elephant of the quarters, the Châlukya king, causes the great fever of fear to the lord of Dhârâ, and is a fierce Angel of Destruction to the Chôla, and its feet are caressed by the crowns of various kings like those of Saurâshṭra, Anga, Kaṭīṅga, Vanga, Magadha, Andhra, Avanti and Pâncâlâ and it sports in the hills situated in the groves on the shores of the eastern and western oceans.

(LL. 23—24.)

O ! King Vikramāditya ! Your valour is the valour of him (Vishṇu) who in the form of Narasimha tore open the breast of the king of Dânavas ; your strength is the strength of him (Râvana) who lifted up Kailâsa with Rudra on it ; your courage is the courage of him (Dadhîchi) who with great love gave up his own skin to Indra ; your resoluteness is the resoluteness of him (Paraśurâma) who in order that the earth may be rid of Kshatriyas slew the kings twenty-one times.

(LL. 24—26.)

“Why share it with others ! I alone can bear this.” Thus thinking, Vikramāditya-dêva boldly lifted off the burden of the earth from the back of the great tortoise, from the hoods of the lord of serpents, from the shoulders of the regent elephants and from the roots of the mountain caves and placed it safely, by his great prowess, on his own shoulders.

(LL. 26—27.)

The fire that is the glory of Pratâpa-Kâlânaḷa (Vikramāditya), spread in all directions melting like wax the great birudas of hostile kings, who were

considered to be the greatest heroes (?). The Chôla king, with all his titles, bore his crown like like dancing-girls wearing their braids of hair. When the Râya-kôlâhala (one who is master over kings) gets enraged which hero is there who can fight with him ?

(LL. 28—30.)

Thus praised :—Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladêva, refuge of the whole universe, lord of fortune and Earth, king of kings, lord over kings, parama-bhaṭṭâraka, an ornament to Satyâśraya family, adornment to Châlukyas, was increasingly prosperous to endure as long as the moon, sun and stars last :—

(LL. 31—32.)

His younger brother, Vikrama Noḷamba, worthy of respect from all, a friend who is ever in the thoughts of Vikramâditya, beloved younger brother of king Châlukya-Râma (Vikramâditya) praised and loved by him, an enchanting flowery arrow of the Cupid of kings (Vikramâditya) :—When all this is said what more can a poet eulogise ?

(LL. 33—35.)

Dahale is still smouldering. The Lâla (king) is about to enter the forests in the Snowy mountain. The Tivula (Chôla king) unable to remain in his own country thinks of running to the south of Lankâ (*viz.*, to plunge into the sea). Apprehensive of his (Noḷamba's) anger the Konkana tries to hide himself (in the mountain caves of his country). How powerful is this Noḷamba, whose enemies tremble before him ?

(LL. 35—37.)

Possessed of these attributes : be it well : the illustrious Trailôkyamalla Vijaya Noḷamba Pallava Permmânaḍi Jayasimhadêvar, *Yuvarâja* (Prince) of the kingdom of the Pallava dynasty praised by the whole universe and famous over the world, râja-paramêśvara, a Mahêśvara among heroes, an ornament of valour, lord of the goddess of victory, a protective talisman to those who seek refuge in him, crest-jewel of the Chalukyas, a Śiva in battle, pure among kshatriyas, a haughty lion, a Cupid in beauty, plunderer of the camp of hostile kings, and a champion on behalf of his elder brother :—

(LL. 38—40.)

The great ruler Vira Noḷamba obtained the dignity of *Yuvarâja* reigning happily over the kingdoms of Puligere, Kandur, Eḷumale (Tirupati) Kâsavalal, Banavâse..... down to the southern ocean, making the wicked tremble with fear.

(LL. 40—45.)

Devoted to the service of his lotus feet, was the heroic general Tambarasa, possessed of bright fame, and a conqueror of hostile kings. Victor by his prowess over the Chôla

king who confronted him in battle, destroyer of the famous (city) Kānchī-pura by the fire of his anger, prisoner by the might of his arms of powerful and valiant enemy kings, pursuer of Mālava king, and a tormentor of the Kēraḷa——was Tambadaṇḍādhinātha. Wandering through Maḷe seven and Kombu seven (provinces), Tambadaṇḍādhinātha a receptacle of prowess, conqueror of hosts of enemies, would with the might of his arms, toss the heads of the hostile kings like a ball and cutting their flesh to pieces would distribute it to evil spirits. Which hero is there who can encounter either him or Yama ?

(LL. 45—47.)

‘Eulogised by all the people, Tamba has freed from enemies the whole world surrounded by ocean for our benefit and making the Sēvuna, ever eager for the sport of battle, bend down before him, is fighting for the conquest of the territory of Chōḷa king by the might of his arms and is eager to conquer the whole earth. Is he an ordinary man ?’ Thus says the Nōḷamba (Jagadēkamalla).

(LL. 47—49.)

With great energy Tambadaṇḍādhinātha, praised by all, has defeated and chased the kings of Khasa,¹ Karnāṭa, Āndhra, Vanga, Draviḷa, Magadha, Nēpāḷa, Kaḷinga, Pāñchāḷa, Surāshṭra and numerous other rulers and with his glory spreading in all directions presented to his master the freshest among the elephants, dancing-girls, and horses of the enemies. Tamba is a conqueror of the assemblage of enemies, a sun to the lotuses that are the poets, orators, and logicians, and a delighter of the hosts of learned men and a foundation-pillar of Chālukya kingdom.

(LL. 49—55.)

Thus prospering and praised:—Be it well. The illustrious *Mahāpradhāna* (chief minister) *hiri-sandhi-vigrahi-daṇḍanāyakam* (senior minister for peace and war) Tambarasar, obtainer of the band of five musical instruments, chief among the *mahā-sāmantas* (Principal feudatories), *Mahāprachandaṇḍanāyaka*, bestower of gifts to the learned, pure in family, sole friend of the world, a Brihaspati in discrimination, a saint for purity, a brother to others’ wives, a Vidyādhara among the learned, a sun to the firmament of his race, an ocean of truth, an abode of all good qualities, delighter of two kings, a Hanuma in fighting for the illustrious Trailōkyamalla Vīra Nōḷamba Pallava Permmāḍi Jayasimha, and Death to enemies;—was ruling (the provinces) Sāntaḷige thousand, Maṇḍali thousand, Jidḍuḷige seventy, Nāgarakhaṇḍa seventy, Eḍenāḍ seventy, Mūgunda twelve and the dēva-bhōgas (?) punishing the wicked and protecting the righteous, and living happily in his capital Baḷligāvi.

(LL. 55—58.)

While discoursing on gifts, Tambarasa, bestowed with pouring of water, to be respected by all, two mattars of wet land belonging to the old vritti and one mattar

(¹) A country in the north of India near Kashmir.

below the tank of Pura on the occasion of Uttarāyana-sankramaṇa and Vyatipāta on Sunday the 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the illustrious Chālukya Vikrama era for the service of offering unguents, lights, incense, and food and for repairs and white-washing to (the temple of) god Kalidēvēśvarasvayambhudēva to Rudraśaktipaṇḍita, disciple of Śivaśakti-paṇḍita, possessed of the qualities of *yama* (self-control), *niyama* (restraint), *svādhyāya* (study), *japa* (silent prayer), *samādhi* (absorption), after inviting him again.

(LL. 58—62.)

The noble person who protects this gift in a friendly spirit will attain the heavenly regions ordained for the gift of thousand cows to those who are versed in the Vedas on the bank of the holy Ganges river. But he who instead destroys this gift will incur the great sin of slaying those Brahmans and those brown-coloured cows in those sacred places in a wicked manner. This will never fail. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Poison is not called poison but the property of gods is (truly) called poison. Poison kills only one while the property of gods destroys children and grandchildren. The earth has been enjoyed by numerous kings, Sagara and others. To whomsoever the land belongs at any time, to him accrues the fruit (of giving away land) at that time. Well-being. Good fortune

Note.

This inscription consists of two grants, the first, a short record of the reign of the Chālukya king Jagadēkamalla and the second, a longer record of the reign of Vikramāditya VI.

There are 62 lines of well-formed characters. The lines are straight and the letters are nearly $\frac{3}{4}$ " long in the lines 1—3 but later come down to $\frac{1}{2}$ " after line 4. In lines 24—26 a portion has peeled off in the middle resulting in the loss of 2 or 3 letters in each line. So also in lines 38—41 a portion has peeled off near the beginning of each line and thus some letters are lost. Single letters are damaged in several lines especially in lines 57—9 but they are not rendered illegible. Both *la* and *ra* are used throughout the record but *ra* is used some-times for *la* as in *sīrdan* (l.22), *negarda* (l.35), *pogarte* (l.50), *garde* (l.58). Also *la* is sometimes used for *ra* as in *āḷḍu* (l.39), *āḷdam* (l.48) and *la* used for *ra* in *ēḷu* (l.43), *ṇna* is used for *ṇna* except in *aṇṇa* in line 37.

The language is Kannaḍa mostly poetry, the invocatory stanzas in the beginning and imprecatory verses at the end being in Sanskrit. It is generally free from mistakes except for some paleographical errors such as :—*siṭṭikkidan* in line 19 is a mistake in writing for *sīḷikkidan*; anusvāras are sometimes wrongly inserted as after *aragu* in line 26, and after *Pratāpakāḷāṇaḷana* in line 27.

The first of the two grants registers the gift of some wet land, two shops and a flower-garden all situated in the village Belagâmi (Balli-gave) into the hands of Śivaśaktipaṇḍita, a priest of the Kālāmukha sect and manager of the Śiva temple named Kalidêvêśvara Svayambhudêvar, (now known as Kallêśvara temple in Belagâmi), for the services connected with the said temple. The grant was made by the Châlukya king Jayasimha Jagadêkamalla (1018-1042) from his residence in the village Moḷiganûr, at the instance of Kundarâja, the governor of Banavase. Kundarâja, is referred to as governor of Banavase and also of Sântalige under the Châlukyas in several inscriptions of the Shimoga District. (See also Note under inscription No. 53 of the present year.) As for the king's residence Moḷiganur it is not known where the village was located.¹ The date of the grant is Sunday 5th lunar day of the bright half of Śrâvâṇa in S' 947 Krôdhana and corresponds to Friday, 2nd July, 1025 A.D. But the week-day is wrong. If however, the previous year S' 946 Raktākshi is taken (as is done sometimes), the given tithi would coincide with 12th July, 1024 A.D. which is a Sunday, as stated in the grant.

The second grant is of the reign of the Châlukya king Tribhuvanamalla Vikramâdityadêva (VI.) Several verses in praise of the king and of his younger brother Trailôkyamalla Vira Nalamba Permânadi Jayasimhadêva and of his (Jayasimhadêva's) subordinate named Tambarasa, *mahâpradhâna* and *hiri-sandhi-vigrahi* and governor of the districts Sântalige 1000, Maṇḍali 2000, Jiddulige 70, Nâgarakhaṇḍa 70, Eḍenâḍ 70 and Mûgunda 12. All these formed part of the province of Banavase and included the present Shikarpur Taluk and the surrounding villages of Sirsi and Sorab Taluks. Tambarasa is also referred to as governor of Sântalige under Jayasimha in Ep. Car. VII Shikarpur 107 of Circa 1078 A.D. and as governor of Sântalige and the agraḥâras in E. C. VIII Sagar 109 of 1079 A.D. The present record registers the gift of some wet land (specified) by Tambarasa to the temple of Kalidêvêśvara referred to before, the donee in this instance being the priest Rudraśaktipaṇḍita, a disciple of Śivaśaktipaṇḍita. The date of the gift is stated to be Sunday, 5th ? lunar day of the dark half of Pushya in the year Durmati, 6th year of Châlukya Vikrama era. As Châlukya Vikrama era started in 1076 A.D., the 6th year of the era is Durmati, 1081 A.D. In this year Pushya ba 5 falls on Thursday 3rd December and Uttarâyaṇa-sankramaṇa and Vyatipâta occurred on the same day. The week-day is however wrong. The usual imprecation is found at the end of the grant.

Some of the stanzas in this grant are also found in other records at the same village (Ep. Car. VII Shikarpur 124 and 297.)

(¹) A Moḷiganur is referred to in E. C. XI, Chitaldrug 76 and Modiganur is stated to be the royal residence of the Kalachurya king Âhavamalla (E. C. VII Shikarpur 197).

On a stone by the side of a water-course on the road to the village Hôtanakaṭṭe in the hobali of Sâlûr.

Kannaḍa language and characters.

1. jitêna la
2. mritê
3. ganâ
4.
5.
6. Akshaya-samva-
7. tsarada Vayi [śâ]
8. kha sudhdha 12
9. Gudalu Malle-
10. ya Bomma tanna
11. mêle bû
12. posa Mâda
13. bare
14.
15. riri-
16. du kondu
17.

Note.

This inscription records the death of a warrior named Malleya Bomma in a fight with Bû.....posa Mâda. The date given is Thursday 12th lunar day of the bright half of Vaiśākha in the year Akshaya. The characters seem to belong to the second half of 14th century A.D. and the date intended may probably be S' 1308 Kshaya Vaiśākha śu 12 corresponding to Thursday 12th April 1386 A.D. The usual stanza in praise of fighting in battle-field is given at the commencement of the record.

67.

SORAB TALUK.

At the village Chikka Sakuna, on a stone set up near Râmanâtha temple in the old village-site to the north.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. Vjaya-samvatsarada Kârtki su 1 Gu Āṇḍikiya Bomma-
2. gaṇḍanahali Chika Sakunada Mâlagauḍa Râmanâtadêva-
3. ra kalla nilsi biṭṭa dêvara sannidhiya â keyi vahada ? kha
4. munde âru bandavaru yi dharmmakke aḷupalâgadu śrî śrî

Note.

This records the setting up of the god Rāmanātha and the grant of some wet land for services of the god by Mālagauḍa of Āṇḍikiya Bommagaḍanahalli and Chikka-sakuna villages on Thursday the 1st lunar day in the bright half of Kārtika in the year Vijaya. The śaka year is not given. The characters are of the 14th century A.D. The usual imprecation is found at the end of the grant. The meaning of the phrase *Vahada kha?* is not clear. Āṇḍigi is a village in the Sorab Taluk.

68.

On a stone lying near a linga on the tank-bund of the village Uddari in the Hobali of Sorab.

Size 2'—3" × 0'—9".

Kannaḍa language and characters.

1. śrīmat-parama-gambhīra-syādvādā-
2. mōgha-lānchhanam | jīyāt Traiḷokyanā-
3. thasya śāsanam Jina-śāsanam || svasti śrīmatu
4. Vijaya-kīrti-bhaṭārara

Note.

The inscription is fragmentary, only the usual verse in praise of Jinaśāsana being given along with the name of a Jaina guru Vijayakīrti-bhaṭārara. The inscription stops at this name. The characters are of the 14th century.

69.

At the same village Uddari, on a stone lying in front of the house of the Patel. (Plate XVII. 1.)

Size 1'—6" × 1'—6".

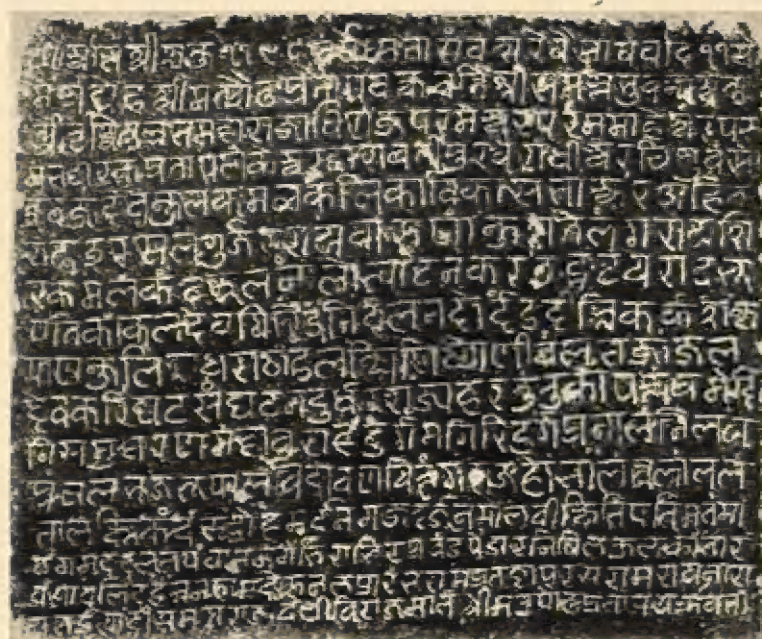
Nāgari Characters and Sanskrit language.

1. śrī shvashti śrī śaku 1198 varshe Dhātā samvatsarē Vaisākhē vadi 11 Sō-
2. mē adyēha śrīmat prauḍha-pratāpa-chakravartti śrī samashta-bhuvanāśraya
3. śrī prithvi-vallabha-mahārājādhirāja paramēśvara parama-Māhēśvara para-
4. ma-bhaṭṭāraka pratāpa-Lankēśvara Dvārāvati-puravarādhiśvara Viṣṇu-
5. vamsō-
6. dbhava Jādava-kula-kamala-kalikā-vikāsa-Bhāskara ahita-
7. rāja-ura-sala⁽¹⁾ Gūrjara-rāya-vāruṇā⁽²⁾nkuśa Telanga-rāya-śi-
8. ra[h]-kamala-kandamūla-nālōtpāṭanakara udbhaṭa-Varāṭa-bhū-
9. pati-Kākala-Dēva-girindra-nirdalana-dōrdaṇḍa-dīpti-karkaśa-kṛi-
9. pāṇa-kulīsa-dharākhaṇḍala kshinī⁽³⁾-kshōṇi-valabha-Jājala-

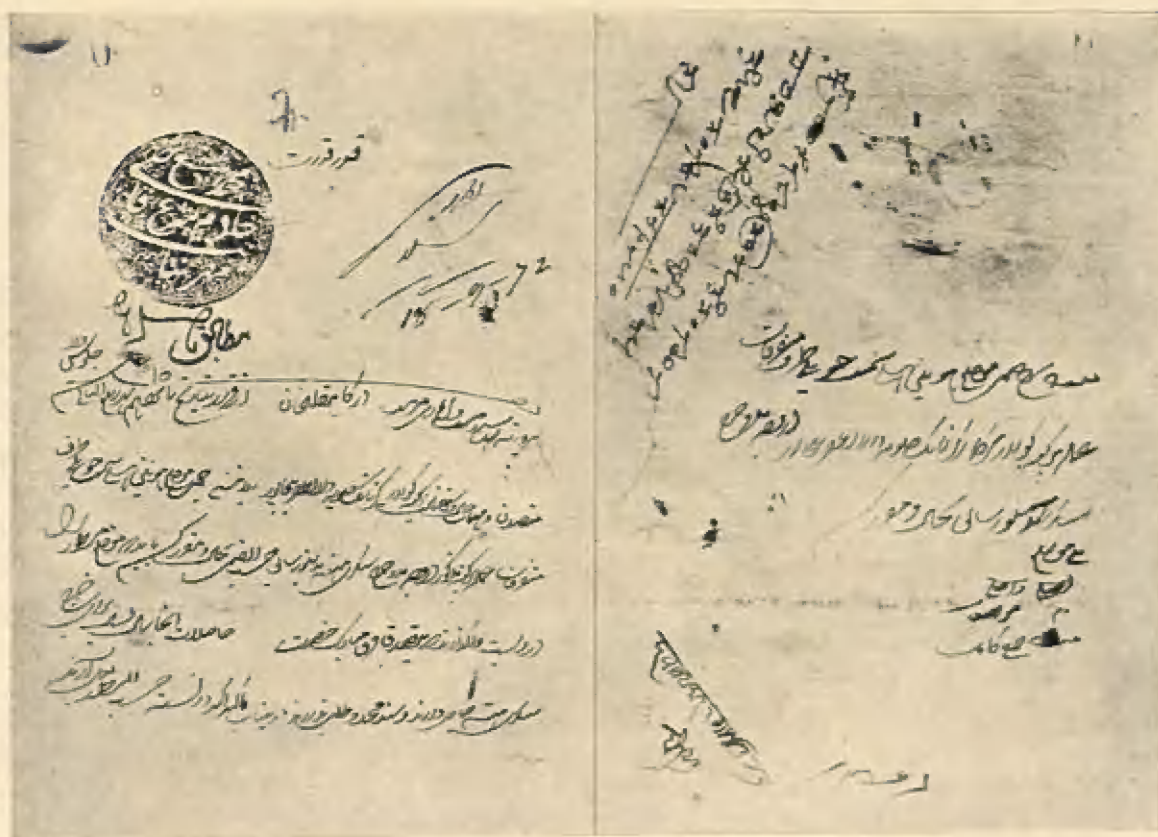
(¹) Read *śalya*.

(³) Read *akshina* The meaning of this is obscure.

(²) Read *vāranānkuśa*.



1. UDDARI STONE INSCRIPTION OF A YADAVA KING, (p. 141—No. 69).



2. MUGHAL SANNAD OF THE AVANI MATT, DATED 1104 A. H. (p. 86—No. 19).

10. dēva-kari-ghaṭa⁽¹⁾-saṅghaṭana-durdhara-rājyahara Turukōpaplava-mēdi-
11. ni-samud[d]haraṇa-mahāvarāha durgama-giri-durga-Pranāla-nilaya-
12. prabala-bhōja⁽²⁾-bhūpāla-vidrāvaṇa-vihaṅgarāja Hōsāla-Balāla-la-
13. tā-Lakshmi-kanda-sandōha-mardana-gaja Harjūna Mālavi-kshitipati-
ma[t]ta-mā-
14. tanga-mada-dalana-panchānana Gambhirābhira-prachanḍa-peṇḍāra-nikhila-
kula-kāntāra-
15. vamsāvali-dahana mahā-madēka-⁽³⁾ nala prārambha-Rāma pratiṇā-Parasa-
Rāma Rayānārā-
16. yaṇa ityādi samashta-rājāvali-virājamāna śrīmatu prauḍha-pratāpa chakra-
vatti-

Translation.

Be it well. In Śaka 1198, the year Dhātu, on Monday 11th day of the dark half of Vaiśākha, The illustrious *prauḍha-pratāpa-chakravarti*, refuge of the whole universe, favourite of earth and fortune, king of kings, supreme lord, chief among the devotees of (god) Mahēśvara, supreme master, a Rāvaṇa in splendour, lord of the excellent city of Dvārāvati, descendant of Viṣṇu-vamśa, a sun in causing the lotus bud the Yādava-kula to unfold, a spear to the chests of the hostile kings, a goad to the elephant Gūrjara-rāya, uprooter of the lotus stalk, the head of Telunga king, an Indra in wielding the thunderbolt that is the powerful sword glistening in his hands for cutting off the great mountain that is the powerful king of Varāṭa named Kākaladēva; seizer of the kingdom difficult of conquest and possessed of the elephant troops of the powerful king Jājaladēva, the Great Boar in succouring the earth from the oppression of the Turukas, the king of birds (Garuḍa) in driving out the powerful king Bhōja from his inaccessible hill fortress Pranāla, an elephant in destroying to the root, the creeper that is Ballāḷa, a lion in destroying the pride of the rutting elephant the Mālava king Arjuna, the sole great fire in burning the forest of trees and bamboo groves, the terrible marauder king of Ābhira (named) Gambhīra, ⁽⁴⁾ a Rāma in action, a Paraśurāma in determination, and a Nārāyaṇa among kings :—

Shining with all the royal attributes including the above, the illustrious emperor of great prowess :—

Note.

The inscription stops suddenly after giving the full titles of the Sēvuna kings. It is dated Monday 11th lunar day of the dark half of Vaiśākha in the year Dhātu S' 1198 and corresponds to Monday 11th May of A.D. 1276. At this time Rāmachandra was the Sēvuna king. For the titles of the Sēvuna kings, see Bombay Gazetteer Vol. I, Part II, p.p. 240 and 585 and also Ep. Carn. VIII Sorab 136 and XI Jagalur 30.

⁽¹⁾ Read-ghaṭā.

⁽²⁾ Read-Bhōja.

⁽³⁾ Read-mahāmadaikā.

The epithet does not give a clear meaning.

⁽⁴⁾ Gambhīra may be a qualifying epithet meaning profound.

At the village Edekoppa, in the same Hôbali, on a stone set up in front of Basavanna-dêva temple.

Size 4'—2" × 1'—3".

Kannaḍa language and characters.

1. svasti śrîmach Châlukya-vikra [ma-va]
2. rshada Saka varusha 10
3. ya Vikrama-samvatsarada Vaiśākha
4. punnime Brihavâra Vyatîpâta
5. man mahâ maṇḍalêśvara Yekkala [rasar]
6. Jiḍuvali Yeḍenâḍuvam su [kha]-
7. saṅkathâ-vinôdadim râjyaṃ geyyutta [mira]-
8. lu Heggade Râjayana magam Hegga [de]
9. Timmananum Râyanana magalu
10. Heggaditi Chandaveyumu Âsareya [li] ha
11. Sakaḷêśvara-dêvara dêvâlyamam ma [ḍisi]
12. kaḷasaviṭṭu brâhmaṇa tapôdha [nar â]-
13. hâradânam
14. dêvara sthâli-nivêdyakke Âsareya bhâvi [ya]
15. kelage gadde kammav ayvattu beddale kamma-
16. vayvattu antu mattal ondumam
17. koṭṭar i dharmmamam pratipâlisidavaru
18. Vâraṇâsiyalu sâsira-kavile-
19. yma vêdapâragar âgirppa brâhmaṇaragge
20. koṭṭa phalav ârânuvidan aḷidavaru
21. Vâraṇâsiyalu anibaru brâ-
22. hmaṇaruman anitu kavileyumam
23. konda pâtakar apparu i sva-dattam para-
24. dattam vâ yô harêti vasundharâ i sa-
25. (t) shṭhir-varsha-sahasrâṇi vishṭhâyâm
26. jâyatê krimiḥ i Sakaḷêśvara-dêvar-âchâ-
27. ryya Jnânarâsi-panḍita sthânamam
28. sa ke Virôja A-
29. ṭṭakada Baṃmôja besamgaidôr man-
30. gaḷa mahâ śrî śrî śrî

Translation.

Be it well. In the Châlukya Vikrama year (?) and Śaka year 10. ., during the year Vikrama, on the full moon day of Vaiśākha, Thursday and Vyatîpâta, while the mahâ-maṇḍalêśvara Ekkalarasa was ruling Jiḍuvali and Yeḍenâḍ in peace and wisdom,—

Heggaḍe Rājaya's son Heggaḍe Timmaṇa and Rāyaṇa's daughter Heggaditi Chandave got constructed the temple of Sakalēśvara in Āsare, set up a finial on the temple and for the feeding of Brahmans and ascetics and for the offerings of boiled food to the god granted 50 *kammas* of rice land below the well in Āsare and 50 *kammas* of dry land, aggregating to one *mattal* of land in all. Whosoever maintains this charity, to him will accrue the merit of giving away a thousand tawny cows in Benares to Brahmans deeply versed in the Vedas. Whosoever destroys this will incur the sin of killing in Benares the same number of Brahmans and tawny cows. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Jnānarāśipañḍita, priest (*āchārya*) of god Sakalēśvara will be in charge of the temple. Virōja and Aṭṭakada Bammōja engraved (this). Good Fortune.

Note.

This inscription records the erection of a Śiva temple named Sakalēśvara in the village Āsare, constructing a finial over it, and endowing it with some lands in the village, all these being the work of a *heggaḍe* named Heggaḍe Timmaṇa son of Heggaḍe Rājaya and of a *heggaditi* (a female holding the office of *heggaḍe*) named Chandave. A Śaiva priest named Jnānarāśipañḍita was entrusted with the management of the temple. The engravers of the inscription are stated to be Virōja and Bammōja. The usual impre-cation is also found in the record.

The dating of the record is very imperfect, the engraver having omitted the figure indicating the number of years elapsed in Chālukya Vikrama era. Similarly the two figures after 10 in Śaka era are also effaced; only the year Vikrama with the tithi, week-day and yōga are found. The year may be S' 1022 or S' 1082 Vikrama. If the first date is taken Vaiś śu 15 corresponds to April 25, 1100 A.D. which is a Wednesday with no Vyatipāta and is not a Thursday with Vyatipāta as stated in the grant. The name of the imperial ruler is not given in the grant but a subordinate of his named Ekkalarasa is stated to be ruling Jidūvaḷi and Eḍenāḍ provinces comprising portions of the present Sorab Taluk. Who is this Ekkalarasa? A mahāmaṇḍalēśvara Ekkalarasa of Ganga family is stated to be ruling in Uddhare, capital of Jiduligenāḍ in 1129 (E. C. VII. Sorab 149), 1132 (ibid 147), 1159 (ibid 99), 1165 (ibid 6). The date 1100 A.D. may be too early for Ekkalarasa. Moreover the week-day is wrong. In case we take Vikrama of S' 1082 or A.D. 1160, the tithi coincides with April 21, Thursday with Vyatipāta-yōga. As this satisfies all the conditions it may be taken as the correct date.

71.

On a stone set up near a water-course to the west of the same village Eḍekoppa.

Size 3'—2" × 2'—2".

Kannada language and characters.

1. śri namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-naga-
2. rārambha-mūlastambhāya Śambhave | svasti śri

3. vijayâbhyudaya Śāllivāhana śaka varusha 17
4. 39 Yīśvara-śamvatsarada Kārttika ba 30
5. Uḷavi Basavaṇṇanāykanu Kaṇika'a-gaudage barasi kaḷuhisida kâ-
6. gada Udreya Lingaya tāllûku doregaḷa daṇḍinalli
7. nānu kaṣṭapattidhēne umba-
8. ḷi dayapālisabēkendu
9.
10. gaḷaṃ hēlikonḍa sambandha Udre-simeya Udre-grâ-
11. mada voḷaga gadhe 24 kallu
12. Lingayyage umbaḷiyāgi biṭṭa
13. yī bhūmige gaḍi-kallu hākisuva hāge huju-
14. rrinda banda Uḷigada Mallana kaḷuhisidhēne cha-
15. ū-grāmadavara karasikonḍu gaḍi takrāru
16. bārada rriti yivara mund iṭṭu rēkhe-pra-
17. māṇu bhūmige gaḍi-kallu hūlisi koṭṭu
18. yī kâgadava sēnabōvana kaḍitake bara-
19. si Lingayyana kaiyali koḍuvadu
20. Udre
21.

Note.

This is an order issued by an officer named Uḷavi Basavaṇṇanāyaka to the village headman of Kaṇikal informing him that one Lingaya of the village Udri was granted some rent-free wet land in that village by the king for his service in the army of his division, and instructing him to set up a stone fixing the boundaries of the plot of land newly granted with the help of one Uḷigada Malla sent by the king and in consultation with the residents of the surrounding villages so that there might be no disputes in the matter later on. This order was directed to be returned to Lingaiya after being copied in the *kaḍita* of the *shanubhog*.

The date of the grant is S' 1739 Iśvara sam. Kārtika ba 30 in the reign of *Kṛishṇa-rāja Voḍeyar III* of Mysore whose name however does not appear therein. The year S' 1739 or A.D. 1817 corresponds to Iśvara as stated in the grant and the date is equivalent to 8th December 1817.

72.

At the village Kuppagaḍḍe, on the 1st stone set up near the temple of Gaṇapati.

Size 3'—6" × 2'—2'.

Kannaḍa language and characters.

1. namas tunga-śiras-tunga-chandra-chāmara-chāravê | trailôkya-nagarâ-rambha-mû-
2. la-stambhāya Śambhavê | svasti śrīmatu Śaka-varusha 1175 neya Pramâ-

3. ditthi (?) hi-samvatsarada Māgha suddha 10 Briha-vāradandu svasti samasta-prasasti-
4. sahitam śrīmanu mahā-maṇḍalēśvaram arasamka-karagasam birudaram-kusam
5. mūrtti-Nārāyaṇam viḷāsa-vallabham śrīmatu Billēśvara-dēvaravara dibya-śrī-pāda-pa-
6. dmārādhakam para-bāḷa-sādhaka gaḷa-gaṇḍagattari maṇḍalika Bīradēva-rasarū sakāḷa-sāmagrya-
7. sahitam Bidirūra Iḍu-sāvaṃtana mēle yetti naḍedalli kaḷakuḷam māḍi samasta-sampattuvam sū-
8. regonḍu kāduvalli śrīmad anādi-yagrahāram Kuppagedēya Pārusōjana maga Māḷeya-
9. na Bommayanāyakana Malaga Vīramāḷanu māḍida parākramavēntēmdade birudara biṃkamam mūri-
10. du binkada gaṇḍara s(n)okkilikki saṃgaradeḍeyalli mārmmaleva vairi-siraṃ-gaḷa seṃḍanāḍi tat-turaga-khu-
11. ra-praghātad eḍa-tūldu teraḷchidar (n ?) endu mechchi dhāriṇi poḷaḷalke vīravīran aggada Māḷigan āji-
12. ranga-doḷu ll antu palaram kondu Suralōka-prāptanāda maṃgaḷamahā śrī

Translation.

Salutation to Śambhu who is resplendent with the chāmara the moon touching his lofty head and who is the foundation pillar for the city of the three worlds.

Be it well. On Thursday 10th lunar day of the bright half of Māgha in the Śaka year 1175 Pramādi; be it well. When the illustrious mahā-maṇḍalēśvara, possessed of numerous titles, a saviour to kings in battles, a spear to titled chiefs, a Nārāyaṇa in form, a lover of sports, worshipper of the sacred feet of the god Billēśvara, defeater of hostile army and an axe to the necks of the opponents, maṇḍalika Bīradēvarasa marched with full military equipment against Iḍu-sāvaṃta of Bidirur and causing great tumult plundered all the valuables belonging to the enemy and fought:—

This was the heroic deed of Malaga Vīra Māḷa, (son) of Bommayanāyaka, (son) of Māḷeya, son of Pārusōja of the illustrious immemorial agrahāra Kuppagedde:—The brave Māḷiga, broke, in the battle-field, the pride of the titled warriors, and killed the haughty heroes and playing as with ball the heads of the enemies who attacked him sent them away flying with a kick from the hoof of his horse admired and extolled by the world.

Thus slaying several he went to heaven. Good fortune.

Note.

This is a viragal inscription giving the exploits and death of a warrior named Māḷiga of the village Kuppagedde in a battle between Bīradēvarasa, (a Śāntāra king)

and Idusâvanta, chief of Bidirur (same as Bidnur or Nagar, headquarters of Nagar Taluk). The date of the present grant is S' 1175 Pramâdi Mâgha S' u 10 Thursday which corresponds to January 29, A.D. 1254 which is a Thursday. The figure o after 1 in 10 is not very clear in the record. Biradêvarasa is also referred to in two other inscriptions of Sâgar Taluk (E. C. VIII Sagar 27 and 150) dated A.D. 1241 and 1255 respectively with titles similar to those in the present epigraph.

73.

At the same place, on a 2nd stone.

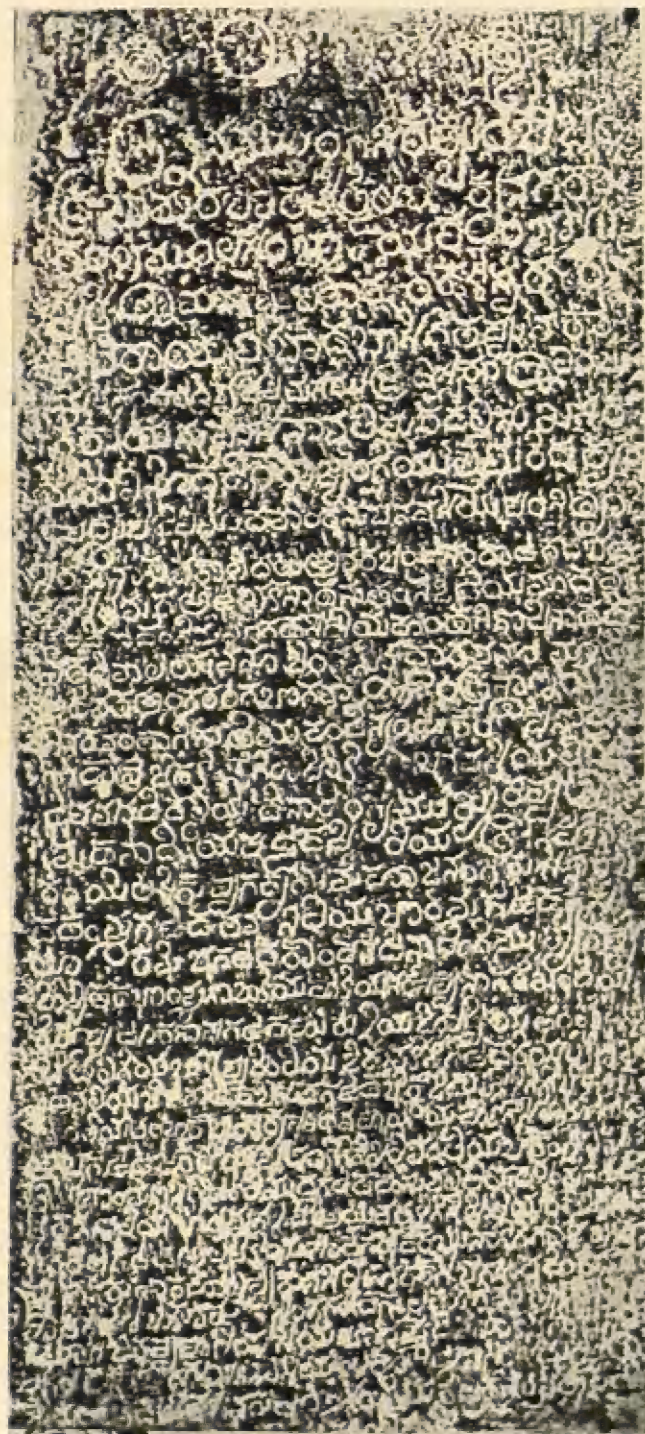
Size 4'—3'' × 1'—6''.

Kannaḍa language and characters.

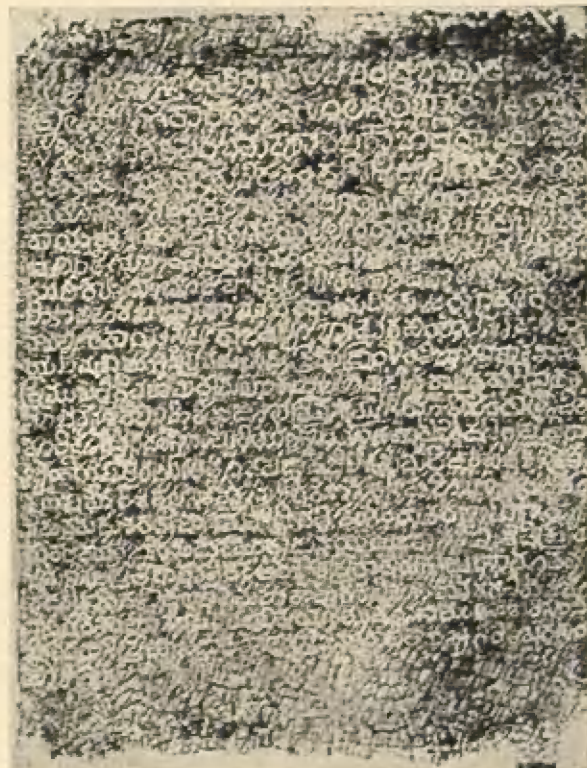
1. svasti śrīmatu Kādamba -Chakravartti Kâvadêvarasaru Kêśavadêva
2. Bommeya mukhyavâgi palaruṃ nâyakaram Bâleyamakke
3. Sôdiya mêle daṇḍaṃ biḷa pēḷal êri baṇḍu Parigeya bayala-
4. li biḍaṃ biṭṭu Saka varusa sâsirada nûṛa mûvatombataneya Dâ-
5. tara-saṃvatsarada Vaisâkha sudha Dasami (?) Budhavâradali mahâ-
6. bavaramâdalli ! Biṭṭeyahebbâ-ruvan-âḷu neṭṭane kali Ma-
7. saṇaṇ âṃtu bhôrane billaṃ ! kaṭṭalaṇ-eydaṃ bhayadiṃ (bhayadiṃ) biṭṭô-
8. ḍalk iṛidaṇ aṃtu palaraṃ raṇadoḷu ! munidu na
9. taṃ Masaṇaṃ mârâṃtahitara- Bhīmaṃ- palaraṃ tave koṃ-
10. dire sura-gaṇikeyaru kûḍi [ya] nimisha-purak o nalu
11. karaṇikeya heggaḍeru ! i padyava Bâcha baredirppuda-
12. ke Sôdinaṇile Buḷacheyûra Beḷadyana likiti.

Note.

This is a record of the reign of the Kadamba king Kadamba-chakravarti Kâvadevarasa who ruled over Banavasi from 1219 to 1231 A.D. (E. C. VIII Intr. p. 3.) It mentions a great battle near the village Parige, when Kêśavadêva, Bommeya and other generals of the Kadamba king were marching with an army under the king's orders to seize the places Bâleyamakki (a place near Bâlehonnur in Koppa Taluk) and Sôde (in South Canara.) In this battle Masaṇa, a servant of Biṭṭeya-hebbâruva, distinguished himself by killing with his arrows several men on the side of the enemy and died fighting. The date of the event is stated to be Wednesday, 10th lunar day of the bright half of Vaisâkha in the year S' 1139 Dhâṭṛi. Dhâṭṛi coincides with S' 1138 and the date corresponds to Wednesday April 27, A.D. 1216 (the tithi daśami however began after 56 ghaṭikas in the day and remained throughout the next day). The composer of this grant is named Bâcha and the engraver is named Beḷadya of Sôdinaṇile Buḷacheyûr. Several letters in lines 8-10 are illegible.



1. BANAVASI STONE INSCRIPTION OF BUKKA I,
(p. 189—No. 113).



2. BANAVASI STONE INSCRIPTION OF HARIHARA II,
(p. 192—No. 115).



3. BELAGI STONE INSCRIPTION OF KANNARADEVA,
(p. 149—No. 78).

74.

At the same village Kuppagaḍḍe, on a stone in the pavement of the Rāmēśvara temple.

Kannāḍa language and characters of the 19th century.

1. Ruppparasānu Rāmālin-
2. gage vopisida śārīra

Note.

This records the devotion of an individual named Ruppārāsa to god Rāmālinga (Rāmēśvara.)

75.

At the same place.

Kannāḍa language and characters of 19th century.

1. Rāmēśvara-dēvarige
2. Rukumāinu vopi-
3. sida śārīra

Note.

This is similar to the above and records that Rukumāiya was a devotee of the god Rāmēśvara.

76.

On another stone in the same pavement.

Kannāḍa language and characters of 19th century.

1. śubham astu Rājagaḷa
2. Bommaga-
3. uḍānu Rāmēśvaradēvari-
4. ge Banikasada
5. Baramaṇṇana maga
6. Rukumāiyyanu tri-saṁ-
7. dhyā-kāladalli mā-
8. ḍuva sāshtāṅga-nama-
9. skāra.

Note.

This is similar to the above and records the devotion to god Rāmēśvara of Rukumāiya, son of Baramaṇṇa of Banikasa and also of Bommagaḍḍa, son of Rājagaḷa (name effaced).

At the same village Kuppagaḍḍe, on a stone lying in the tank.

Size 3'—2'' × 1'—6''.

Kannaḍa language and characters.

1. śubham astu
2. svasti śrīmatu Bukkaṇṇode-
3. yadalu Duggaṇaṇāyaka
4.
5. pūje naḍasuvamṭāgi
6. naivēdya
7. Appaṇabhaṭṭa
8. bayalau
9. biṭavari naivēdyake koṭṭudu khaṇḍuga . . .
10. [Vi] nāyaka Bhaṭṭara kayyalu kraya vanū koṇḍu . . .
11. -dēvara naivēdyake āchaṇḍrārka-sthāyiyāgi dharma naḍadu
12. baha mariyāḍeyalu Sōmōparāga-punya-kāladalu
13. dhāreyaṇ eṇḍu koṭṭevu | sva-dattām para-dattām vā yō harē-
14. ti vaṣuṇḍharām | shasṭi-varsha-sahasrāṇi viṣṭāyām jāya-
15. tē krimiḥ || i Duggaṇa Nāyaka māḍida Nārasimha-
16. Dēvara dharmavan āvanānobbanu alupi
17. Kāśiya kshētradalū kōṭi-gōva
18. konda pāpake hōhanu mahājanam
19. voṭṭa śrī Nārasimha Dēvaru

Note.

This inscription is of the reign of the Vijayanagar king Bukkaṇṇodeyar. No titles are given to him in the record. A chief named Duggaṇa Nāyaka is stated to have purchased some land from an individual named Vināyakabhaṭṭa and made over the same to the priest Appaṇabhaṭṭa for the service of offering food daily to god Nārasimha-dēva. The usual imprecation is found at the end of the grant. Several letters in the record are quite worn out and are illegible. The characters seem to be of the 14th century.

At the village Belāgi in the same Hobli of Kuppagaḍḍe, on the 1st stone set up in the old village site. (Plate XVIII, 1).

Size 5'—3'' × 2'—3''.

Old Kannaḍa language and characters.

1. svasty Akālavārsha śrī-prithuvīvalla-
2. bha mahārājādhirāja paramēsvara parama-bha-

3. ttāraka śrī Kannaradēvam prithivī-rāṇyam ge-
4. yye Bappavvam Banavāsi-pannirchchāsira-
5. da paṭṭaman āle śrī Biṭṭigam Mauḷi Kōsi-
6. gar āṇmam negarppin-Anuvam Jiddū-
(A figure of Gajalakshmi is found between lines 6 and 7.)
7. rālge yelpattarkkam Baḷligāmeya bālige sahita
8. nālgāvunḍu-geyye Gingiṭiyūr-ggāmunḍu-geyye sva-
9. sti Śaka-nṛipa-kālātita-samvatsara-satangaḷ eṇṭu nūre-
10. ṇbattāṇeya Raktākshi-samvatsara Paushya-māsa baḷuḷa
11. bidigeyum Sukravāram Uttarāyaṇa-sankrāntiya-
12. ndu Kōsigara Kōṭeyammam Gōsahasram āldam Elase-
13. ya mahājanakke kōṭṭa pon-gadyāṇav ayvattaydu
14. bāviyuman aḷaḷisidam mangala Kali Viṭṭayya-
15. na likhita Biṭṭōjana silā-karmma mangala

Translation.

Be it well. While Akālavārsha Prithvivallabha, king of kings, supreme lord, great king, the illustrious Kannaradēva was ruling the earth:—and Bappavva ruled the Banavāsi twelve thousand province, and the illustrious Biṭṭiga, chief of Mauḷi Kauśikas, a Hanuma in valour, held the office of *nālgāvunḍa* (the chief gauda of a nāḍ or district) of the districts Jiddūr seventy including Baḷligāme division, and was also the *gāmunḍa* of the village Gingiṭiyūr:—

Be it well. When eight hundred and eighty-six years had elapsed since the time of Śaka king, in the year Raktākshi, on the 2nd lunar day of the dark half of Pushya on a Friday and a day of Uttarāyaṇa-sankrānti, Kōṭeyamma, of the Kōsigar (*viz.*, descendents of Kauśika-gōtra) and the lord of Gōsahasra, gave to the *Mahājanas* of Elase, 55 gold gadyāṇas and also constructed a well. Good fortune. The writing of Kaliviṭṭayya. The engraving on stone of Biṭṭōja. Good fortune.

Note.

This records the gift of 55 gadyāṇas in money to the *mahājanas* or citizens of the village Elase (the present Yelasi of Sorab Taluk) by one Kōṭeyamma of Gōsahasra (a place ?) and also the construction of a well by him during the reign of the Rāshṭrakūṭa king Kannaradēva. The date given is S' 886 Raktākshi Pushya ba 2, Friday with Uttarāyaṇa sankrānti, which corresponds to Friday 23rd December, A.D. 964 on which day Uttarāyaṇa sankrānti occurred as shown in Svami Kannu Pillay's *Ephemeris* Vol. II, p. 331. The Rāshṭrakūṭa king at this time was Kṛishṇa or Kannara III Akālavārsha. Other names mentioned in the grant of subordinate rulers are Bappavva, the lord ? of Banavāsi province and Biṭṭiga, the *nālgāvunḍa* of the

division Jiddur seventy and Balligāve (Belagāmi) and the *ūrgāmuṇḍa* of Gingītiyūr (this place cannot be identified but it must have been in the neighbourhood of the place of the inscription stone.)

The figure of a Gajalakshmi viz., the figure of the goddess Lakshmi with an elephant on each side is engraved between lines 6 and 7. Such figures are often found on the lintels of temples mostly Vaishnavite and on the horizontal beams in the sluices of tanks. The engraving of such a figure is believed to make the structure last long and bring prosperity to the person who constructed it.

79.

On a second stone at the same place.

Size 4'—6" X 2'—3".

Old Kannaḍa language and characters.

1. Kōsigarā Kōṭeyamma Gōsāsiya pe-
2. ṇḍati Ponnabbe magam Turāamma Turā-
3. mmana peṇḍati Mālakka Akkanabbe
4. gōyiti Kōṭeyamman-akkam.

Note.

This record is not dated but is of the same period as the previous one. (78). This merely gives the names of the members of the family and relations of Kōṭeyamma referred to before. Ponnabbe is said to be his wife, Turāamma, his son, Mālakka, wife of Turāamma, Akkanabbegōyiti, elder sister of Kōṭeyamma. Gōsāsi seems to be an abbreviation of Gōsahasara of the previous record. (For this name see also Ep. Car. VII Shikarpur 44, 45, 61 and 133.)

80.

At the same village, on a stone lying near the ruined Rāmēśvara temple in the old village site.

Size 5'—3" X 2'—6".

Kannaḍa language and characters of 12th century.

1. svasti śrī Kaḷachuriya Bhujabaḷa-chakravarti
2. padēvaru suka-sankata-vinōdadim rāiyam geyyuttu
3. svasti śrīmatu mahāmaṇḍalēśvaradēva
4. rkka-tāram-baram saluttumire Kara-samva-
5. tsarada Chayitra ba 11 Belāgiya Sōmaṇṇana maga Kā'eya-
6.dāhavayiriduśrī-dēva-
bhavanama

Note.

This record is full of lacunae. It belongs to the reign of some Kaḷachuri king and is dated in the year Khara, 11th day of the dark half of Chaitra. As the year Khara occurred only once in 1171 A.D. during the rule of the Kalachurya dynasty (1156-1183) the date of the record may be taken as Chaitra ba 11 of that year, viz., April 2, 1171 A. D. At this time Rāya-murāri or Sôvidêva was the Kaḷachuri king and hence this inscription may be of his reign. A subordinate of his styled Mahāmaṇḍalêśvara is next named but the name is lost. The inscription records the heroic fight and death of Kāḷeya, son of Sômaṇṇa of the village Belāgi on the date specified.

81.

At the village Kummûr, in the same Hobali of Kuppagadde, on a stone set up near the Ka' êśvara temple to the north.

Size 3'—3" X 2'—3".

Kannaḍa language and characters.

1. svasti śrīmatu Kaḷachuriya-kuḷa-kamaḷa-mārttāṇḍa bhuja-baḷa-chakra-vartti Rāya
2. Murāri Sôyidêvarasaru sukadali
3. svasti śrīmatu mēdini Chittûra gaṇḍa kôṭeyallire
To-
4. garasiya vira Sôvaṇadêvanu pâliya
. Koḷagada Gaṇḍanû
5. rikki kondar â-yir-kkaḷada Dêvadamṇâ prâpta-
nâda ! jîtēna labhyatê Lakshmîr mritênâpi surâma-
6. ganâ mangalaṃ !

Note.

This inscription is full of lacunae and several words have been lost. It belongs to the reign of Kaḷachuri king Rāya Murāri Sôyidêva (1167-1176) and seems to record the death of a warrior named Dêvadamṇâyaka when Sôvaṇadêva of the village Togarasi attacked some fort which was in charge of the gaṇḍa of the village Chittûr. The usual stanza stating that one who fights in a battle will gain either heaven or wealth and that life is transient is found at the end of the record. Chittûr is a village in Sorab Taluk and Togarasi is in Shikârpur Taluk.

At the village Kabbûr in the same Hobali, on a stone standing to the right of Basavaṇṇa temple.

Size 4'—6" X 1'—0".

Kannaḍa language and characters.

1. Raüdri-saṃva-
2. tsarada Jyêshṭha ba-
3. huḷa 2 lu śrîma-
4. tu Kabûru Kâla-
5. gaüḍana maga Boma-
6. gaüḍanu âtana kiri-
7. yabbe-komâra Bom-
8. gaüḍana maga Kallappa-
9. na kûḍiridu
10. heṇḍira kulake . . gonda-
11. la-mâḍikoṇḍalli â-dâ-
12. yâdyakalpanu hâdiya
13. kâḍukomḍalli â Bom-
14. gaüḍanu taṃna madavalige
15. Êchigauḍi sahita svarga-
16. sthanâdanu î kalla

Note.

This records the death of Bommagaüḍa, son of Kâlagauḍa of the village Kabbûr, while fighting with his kinsman Kallappa, son of Bommagaüḍa, who, was the son of (the first) Bommagaüḍa's aunt in de'ence of women. The wife of the above hero named Êchigauḍi also died with her husband. The events recorded are stated to have taken place on the 2nd lunar day of the dark half of Jyêshṭha in the year Raudri. The Śaka year is not given. The characters are of the 15th century.

At the same village, on a stone set up to the left of the Basavaṇṇa temple.

Size 4'—3" X 1'—0".

Kannaḍa language and characters.

1. Chitrabhânu-saṃva-
2. tsarada Mâgha ba 14
3. Maṃgaḷa-vâradalu Kaṃ-

4. tanahalliya Bom
5.
6. svargastanâda â-
7. tana madavalige Simga-
8. ûra Bommanana maga-
9. lu Êchakkanu vîra [svar] gga prâpta . .

Note.

This is a viragal inscription recording the death of a warrior named Bom [ma] of the village Kantanahalli and of his wife Êchakka, daughter of Bommana of Singavûr while fighting. The date is given as Tuesday, 14th lunar day of the dark half of Mâgha in the year Chitrabhânu. But as no Saka year is given, the date cannot be verified. The characters seem to be of the 16th century. Kantanahalli is a village in Sorab Taluk.

84.

At the village Bommanahalli in the same Hobali, on a stone set up in front of the village.

Size 3'—6'' X 1'—0''.

Kannada language and characters.

1. Hajeya Mallenâya-
2. ka-dêvara Vijanôjara-
3. vara Rupôja saggiyâ-
4. danu

Note.

This records the death of one Rupôja, son ? of Vijanôja, son (?) of Mallenâyaka-dêvar of the village Hajje. No date is given. The characters seem to be of the 16th century. The village Hajje of the record is the same as the present village Hejje in Sorab Taluk.

85.

At the village Ânevatti in Ânevatti Hobali, on a stone set up to the east of the Kaiṭabhêśvara temple.

Size 4'—6'' X 2'—9''.

Kannada language and characters.

1. subham astu
2. śrîmadu gurudêvêbhyo namah

3. śrīmatu śrī
4. Kuṭṭāra Mannōjage mānya
5. hādi pōgi amṛitapaḍi-
6. ge naḍasuvaru

Note.

Several letters of this short record have become effaced. It seems to register the gift of some rent-free land to Mannōja of the village Kuṭṭār (a village in Sorab Taluk) for offering food daily to some god (not named). The characters seem to be of the 17th century.

86.

At the village Abbalagere in the same Hobali, on a stone lying in the bed of the tank to the east of Basavaṇṇa temple.

Size 3'—6" X 2'—6".

Old Kannaḍa language and characters.

1. svasti Saka-nṛipa-kālātita-saṃvatsara-sataṅga! eṇṭunū-
2. ra ippatta aydaneya Rudhirō-tgāri yemba saṃbatśaram prava-
3. rtise tadāgata sudhāṣṭameyuṃ Saṇivāra-daṃdu svasti (the record stops here).

Note.

The inscription is incomplete. The date Saturday, 8th lunar day of the bright half in the year Rudhirōdgāri, 825 years after the expiry of the time of the Śaka king is all that is contained in the record. S' 825 corresponds to A.D. 903 and coincides with the cyclic year Rudhirōdgāri. As no month is named, it is not possible to verify the other details of date.

87.

At the village Jaḍe in the Hobali of Jaḍe, on the 1st stone set up near the Rāmēśvara temple in the ruined fort.

Kannaḍa language and characters.

1. namas turga-śiras'-chumbi-chandra-chāmara-chāravē trailōkya-nagarā-rambha-mūla-
2. staṃbhāya Śaṃbhavē || svasti śrī vijayābhyudaya Śālivāhana- śaka varuṣaṃ-

3. gaḷu 1348 ne Vyaya-saṃvatsarada Āsvija su..Ādi-vāradalu svasti śrī-man-
mahāmaṇḍalika
4. Viraya nāḍan ā-
5. [utire Lakka-Gauḍa Lingaya Bommaya
6. hiriya Chōlanāyaka kādi
7.

Note.

Several letters in this inscription cannot be made out as they are too indistinct. It seems to record some fight and the death therein of the warriors named Lakka-gauḍa, Lingaya, Bommaya and Chōlanāyaka. No king's name is mentioned. Mahā-maṇḍalika Viraya is stated to be the governor of the district in which the battle took place. The date given is Sunday in the bright fortnight of Āśviyuja in the Śaka year 1348 Vyaya. The lunar tithi is lost in the record. S' 1348 corresponds to A.D. 1426 which coincides with Parābhava and not Vyaya. The nearest Vyaya is S' 1328 and probably the figure 4 in 1348 is a mistake for 2 and the date may hence be taken as A.D. 1406.

88.

On a second stone at the same place.

Size 3'—6" X 2'—0".

Kannaḍa language and characters.

1. svasti śrī jayābhyudaya ka
2. Mārgasira ba pratipada śu
3. Jaḍeya gauḍana Kannabbe
4. Kapinaiya śilā-śāsanava hāki
5. mahā śrī śrī

Note.

As the inscription stone is broken the record is quite incomplete. It seems to commemorate the death by *satī* of a woman named Kannabbe who was the wife of the gauḍa of the village Jaḍe. A man named Kapinayya is stated to have set up the stone. No year is given in the record to mark the date. The character seem to be of 16th century A.D.

A copperplate inscription in the possession of Subbarāyaśāstri of the village Hejje in the Hobali of Jade.

Size 9" X 8" : Two plates with a ring.

Kannada language and characters.

- I a.—1. namas tūṅga-śiraś-chuṃbi-chāṃdra-chāmara-chāravê 1 trai-
 2. lôkya-nagarā-rambha-mûlastambhāya Śambhavê 1
 3. svasti śrī jayābhyudaya Śālivāhana-śaka-varusha
 4. 1554 neya Prajôtpatti-samvatsarada Āśāḍa ba 3
 5. lu śrīmad-Eḍavamurāri kôṭekôlāhala viśudha-vai-
 6. dikādvaita-sidhānta-pratishṭāpaka Śiva-guru-bhakti-parāyaṇa-
 7. rāda Keladi Venkaṭappa-nāyakara putrarāda Bhadra-
 8. ppa-nāyakara putrarāda Virabhadra-nāyakaru Kauśi-
 9. ka-gôṭrada Āpastamba-sûtrada Ejuśākheya Am-
 10. nigereya Toravaṇa-bhaṭṭara makkaḷu Tirumalabha-
 11. ṭṭarige koṭṭa bhūdāna-tāmra-śāsanada krama ventemḍare
 12. Sorabada sime-voḷagaṇa Heddaseya agrahāradalli
 13. Sarasamakiya Puṭṭaṃṇana svāsteyanu ātana nile-
 14. ge uttārava koṭṭu agrahārake saluva maḷavariya
 15. mahā-janaṃgaḷige uttāra-koṭṭu aramanega kaṭṭisi
 16. koṇḍa svāste bagelu nimage Śivārpitavāgi koṭevā-
 17. gi ā tōṭa gadega saluva rēkhe tōṭadiṃḍalu niṃma
 18. hiṃdina bharāṇa 3 teṃṅinamara 1 ke saha rēkhe ga 7½ ā-
 19. ru bharāṇadalli bharāṇa 3 teṅṅinamara 3 ke saha ga 6 u-
 20. bhayaṃ tōṭadiṃḍa ga 13½ hasuruvāṇige saha
 I b.—21. ga 1 ubhayaṃ ga 14½ gadeyiṃḍalu Chāḷya-hoṇ-
 22. ḍadiṃḍalu bijavari kha 5 ke gaḍi bhatta kha 25 Bidrakuppe-
 23. yiṃḍalu bija kha 4 ke gaḍi kha 16 mûra mûgaṃḍu-
 24. gadimḍalu bija kha 3 ke gaḍi kha 15 Basavaṇana gadeyi-
 25. mḍa bija kha 3 ke gaḍi kha 12 Chandana-kaiyiṃḍalû
 26. bija kha 2 ke kha 8 umbali hodarimḍa ? bija kha 5 ke
 27. gaḍi kha 20 Attigadeyiṃḍa bija kha 3 ke gaḍi kha 12
 28. Naḍahalliyiṃḍalu kha 4 ke gaḍi kha 16 Kodanamāni
 29. hiribuḍa ? bija kha 5 ke gaḍi kha 15 aṃtu gadeyiṃ-
 30. da bijavari kha 34 ke gaḍi bhatta kha 139 ke ga 1 ke kha 6 lu
 31. saluvudu ga 23 1½ ubhayaṃ ga 37½ 6 1½ mu-
 32. vattu êlû varahanu āru-haṇada vaḍada tōṭa
 33. gadenu voṃḍu manenu Śivārpitavāgi koṭṭevāgi

34. i bhûmigalige saluva sarva-svâmyavanu
35. prâku-mariyâdeyalli âgumâdikomdu
36. nimma samttâna-parampareyâgi âchamdrârka-
37. sthâyigalâgi sarvamânyavâgi anubhavis-
38. komdu bahiri yemdu kotta bhûdâna dha-
39. rma-sâsana âditya-chamdrâv anilônalaś cha dyaur bhû-
- II a.—40. mir âpô hridayam Yamaś cha ahaś cha râtriś cha
41. ubhê cha s mdhyê dharmaś cha jânâti narasya urattam
42. dâna-pâlanayôr madhye dâna chhrâyô' nupâla-
43. nam ! dânat svargam avâpnôti pâlanâd achyutam padam !
44. sva-dattâ dvi-guṇam punyam para-dattânu-pâlanam para-
45. dattâpahârêṇa sva-dattam niśphalam bhavêtu ! sva-dattâm para-
46. dattâm vâ yô harêta vasundharâm śashtir-varśa-sahasrâ-
47. ñi viśtâyâm jâyate krimih
48. Śri Venkatâdri

Note.

This copperplate sâsana is a grant by the Keladi king Virabhadranâyaka and is dated S' 1554 Prajôtpatti Âshâdha ba 3 equivalent to 6th July, A. D. 1631 (if Prajôtpatti—S' 1553 is taken as the correct year) to Tirumalabhaṭṭar, son of Toravaṇa-bhaṭṭa of Anṇigere, belonging to Kauśika-gôtra and Âpastamba-sûtra.

It seems to be recorded that the palace authorities took the estate of Sarasamakkiya Puṭṭaṇṇa in the agrahâra village Heddase paying him a sufficient sum for his maintenance in exchange and also paying to the same agrahâra some compensation and out of the land thus acquired in the village by the palace authorities, the king made a grant to Tirumalabhaṭṭa, free from taxes, as an act of charity, of some rice-lands and a garden of the annual rental value of 37 varahas and 6½ haṇas and of a house. The usual imprecatory verses next follow. Details regarding the income from the garden and rice-fields are also fully recorded.

90.

A copperplate grant recording the gift of the village Heddase by Prince Mârapa, younger brother of Vijayanagar king Harihara I in S' 1268, in the possession of Mallârappa, patel of the village Hejje in the Hobali of Chandragutti (Plate XIV.)

Size 10" X 7". 3 Plates.

Nâgari characters except 5 lines at the end. No seal: Ring only. Language

Sanskrit except while describing boundaries, when Kannaḍa words are also mixed with Sanskrit. The signature is in Kannaḍa characters and language :—

- Ia.—1. Gaṇeśāya namas tasmai sarva-mangala-kārinē 1 śidhyaṃti ya-
 2. t-prasādēna jagatām iṣṭa-siddhayaḥ ⁽¹⁾ karnē yasya chakāsti kuṇḍa-
 3. la-padē nyastāhi-rāja-sthitam maddhyē dyōtita-Hēmaśailam abhitah
 4. śyāmaṃ mahimaṃdalam 1 aṃtar-bhāśura-karṇikaṃ kuvalayaṃ rāgād ivō-
 ttamsitaṃ
 5. kalyāṇāya charā-charaika-vibhavē tasmai namaḥ Śambhavē 1 ⁽²⁾ jayaty urvī
 sa-
 6. rvā kapaṭa-ghatita-Krōḍa-vapushō Harēr damshtrā-kōtau sapadi kalitā
 7. vāri-nilayāt 1 samipān Nilādrēr udayam ayataḥ Śitamahasab
 8. kalāgrē saṃsaktā jalada-pāṭalivāmbu-jaṭilā 1 ⁽³⁾ rājānō Rajani-
 9. śa-vamśa-tilakāḥ Sūryānvayōttamsakāḥ puṇya-ślōka-Purūrava-smṛiti-ka-
 10. thā-saṃvādi-Manvādayaḥ 1 trailōkyābhaya-dāna-durdama-bhuja-stambhāḥ
 kramā
 11. d ā-Kṛita-Trētā-Dvāpara-pāram āpta-vibhavāḥ pṛithvīm abhūjann imām ⁽⁴⁾
 kālē Ka-
 12. lau kalushatām upayāti lōkē dharmō nirikshya nija-saṃcharaṇāksha-
 13. matvaṃ 1 sraśṭuḥ samasta-jagatām upakarttur ētya pārśvaṃ vyajijñapa-
 14. d asau kṛipaṇaṃ kṛipālōḥ 1 ⁽⁵⁾ pādēnaikēna lōkē katham iva Kalinā
 klēśi-
 15. taḥ saṃcharēyaṃ kimchin nātha prasīda praṇata-jana-vipad-bhāra-nistāra-
 bam-
 16. dhō 1 itthaṃ dharmēna Dhātā suchiram anunayaiḥ prārthitaḥ pṛita-chētāḥ
 cha-
 17. krē' syālaṃbanārthaṃ mahatī nṛipa-kulē Saṃgamākhyam mahīśam 1 ⁽⁶⁾
 dha-
 18. rmālaṃbasya tasya prakatita-yaśasaḥ Saṃgama-kshōṇibharttuḥ putrāḥ
 19. Kāmāmbikāyām aṇishata chatur-dikpati-prāpta-satvāḥ ēvam tē nāma-
 20. dhēyair Harihara-nṛipatīḥ Saṃgama-Kshōṇipālō vīra-śrī Bukka-Bhūpaḥ
 saka-
 21. la-guṇanidhir Mārapaḥ puṇya-śilāḥ 1 ⁽⁷⁾ Harēr bāhu-stambhā iva bhuvana-
 rakshā-
 22. praṇayinō dvishat-saṃharttāraḥ surapati-gaṇasyēva daśanāḥ 1 jagat-sra-
 23. śṭuḥ vēdā iva sakala-dharmā-rtha-nilayāḥ kumārās chatvārō babhur ati-ta-
 24. rām Saṃgama-vibhōḥ 1 ⁽⁸⁾ yēśhām gōtrādhidaivam sakala-sura-guruḥ śrī-
 Virūpā-
 25. ksha-dēvaḥ puṇyā sā Tungabhadra sarid amara-dhuni-saṃmitōdyānaku-

(1) Anuṣṭup metre.

(2) Śārdūlavikṛīṭita metre.

(3) Śikharinī metre.

(4) Śārdūlavikṛīṭita metre.

(5) Vasantatilakā metre.

(6) Sragdharā metre.

(7) Sragdharā metre.

(8) Śikharinī metre.

26. lyâ l śrunga- [ch] chhâyâ-vitânô viharâna-śikhari Hêmakûṭāchalôpi
 27. krîḍâ-vâpî cha Pampâsara iti mahatî saṃpad êshâ vibhâtî l ⁽⁹⁾ Vâli-vikra-
 28. ma-kathaika-sâkshinî Hastinêti nagari gariyasi l pâlitâ Hari-
 29. harêna bhûbhujâ bhrâṭribhir vigata-matsaraiḥ samam l ⁽¹⁰⁾ châpa-kôṭi-vi-
 30. dhutâ-hita-bhûbhṛin-maṃḍalaḥ Prithur iva prathitaujâḥ mēdinî-valaya-

II. a.

31. m âmbudhi-vêlam sânujô Hariharah praśasâsa l ⁽¹¹⁾ tach-chhâsanân Mâra-
 32. pa-bhûmipâlaḥ saṃprâpya râjyam diśi paśchimâyâm l Gômanta-śailê
 33. vara-Chandraguptau sthitvâ sukham samyag apâlayat prajāḥ l ⁽¹²⁾ yasya
 pratâpa-
 34. tapanê tapati prakâmam na kshtra-maṃḍalam abhûd uditam dharâyâm
 âsît kalâ-
 35. nidhir udagra-tara-prakâśaś chitraṃ vikâsam abhajat kumudâkaraś cha l ⁽¹³⁾
 yad-yaśah-
 36. -pûra-karpûrâ-môdini mēdinî divam l Maṃḍâra-surabhi-vyâptâṃ sparddhatê
 va-
 37. rddhitaujasâ l ⁽¹⁴⁾ mûvaru-râyara-gaṃḍaḥ pûrvâpara-dakṣiṇârṇavâdhîśah
 bhâshege-ta-
 38. ppuva-râyara-gaṃḍas' chaṃḍâri-râya-mânaharah l ⁽¹⁵⁾ dvishad-arirâya-
 vēśyâ-bhujamga-
 39. kô Hindurâya-suratâlaḥ l mahad-ari-râya-vibhâḍô birudair iti Mârapah pra-
 40. thitaḥ l ⁽¹⁶⁾ yasmin mahim śâsati vîra-Mârapê dharmô vyavardhishṭa
 viśishṭa-varṭtanaiḥ
 41. itir nyavarttishṭa suvṛishṭir udyayau kshêmam praṇânâm ajanishṭa visṭapê
 l ⁽¹⁷⁾ mṛigayâ-
 42. m êtya sa râjâ prêkshya tatâkam cha Heddasî-kshêtram l Varadâ-nadim
 a-dûrê matim a-
 43. karôd agrahâra-nirmânê l ⁽¹⁸⁾ tat kṛtvâ hṛidi Gômanta-durgam durgâdhi-
 daivatam sam-
 44. prâpya Mârapah śrîmân jayâya dvishatâṃ yayau l ⁽¹⁹⁾ kurvan dig-vijayam
 kadâchi-
 45. d atula-stambêrama-prôchchalad-vâha-vyûha-bhaṭâvalî-pihita-bhû-chakraḥ sa
 46. śakrôpamaḥ l Kâḍamba-kshitipam vijitya samarê Gôkarṇa-nâtham Śivam
 drashṭum
 47. viṣṭapa-mûla-kâraṇam athâyâsîd anâyâsataḥ l ⁽²⁰⁾ snâtvâ parvaṇi sâgarâm-
 48. bhasi pitṛin saṃtarpya viprân api kshôṇi-gô-mahishî-hiraṇya-nichayaiḥ
 bhûri-pra-

⁽⁹⁾ Sragdharâ metre.⁽¹⁰⁾ Rathôddhatâ metre.⁽¹¹⁾ Svâgatâ metre.⁽¹²⁾ Indravajrâ metre.⁽¹³⁾ Vasantatilakâ metre.⁽¹⁴⁾ Anushṭup metre.⁽¹⁵⁾ & ⁽¹⁶⁾ Âryâ metre.⁽¹⁷⁾ Indravamśâ metre.⁽¹⁸⁾ Âryâ metre.⁽¹⁹⁾ Anushṭup metre.⁽²⁰⁾ Śârdûlavikṛîḍita metre.

49. dô Mârapaḥ | tatrânarchcha Mahâbalaṃ hima-jalaiḥ karpûra-kastûrikâ-
śrikhaṃ-
50. dâgaru-kumkumair aviralaiḥ svarṇa-prasûnair api | ⁽²¹⁾ sahasrê cha śata-
dvandvê sha-
51. shtyâm ashtâsu cha kramât | śaka-varshê' shv atitêshu varttamâne Vyayâb-
dake | ⁽²²⁾ Mâghê da-
52. rsê' rkavârê Śatabhishajî ravau Kumbhagê Siddha-yôgê Nâgê sûryôparâgê
53. nirupama-sukṛitî samnidhau tasya Saṃbhôḥ | viprêbhyaś châśritêbhya
nikhi-
54. la-nigama-vidbhyô' ndhra-dêśâgatêbhyah prâdâd dhârâ-samêtâm prathama-
pari-
55. gatâm Heddas.m Maṃgarâjah | ⁽²³⁾ sva-pitur nâmnâ Saṃgamapuram iti
kṛitvâ vya-
56. pêta-dôsham apa-bâdham | nidhi-nikshêpa-jalôpala-mukhyair uchitais cha
mânanaiḥ
57. sahitam | ⁽²⁴⁾ nirvartya râja-purushair anaguli-prêkshanîyam ati-
samrakshyam śulkâm-
58. ka-tamka-yuktam sarva-namasyam sa viprasâch chakre | ⁽²⁵⁾ tē viprâ
yathâ | shaṭ-karma-pra-
59. varâḥ shaḍ-amga-nisîtâḥ shaṭ-tarka-vaijñânîkâḥ shaḍjâdi-svara-bhâvu-
kâś cha
60. Shaḍabhiñ-Ārhanmatôtsêdhakâḥ | shaḍ-bhâshâ-chaturâḥ sha [ḍ-a]-dhva-ni-
ratâḥ

II. b.

61. shaḍ-vairi-vargâpahâḥ shaḍ-varṇâṇuparâḥ shaḍûrmi-rahita-svâtmâvabôdhô-
dyamâḥ ⁽²⁶⁾
62. âkhyâna-smṛiti-kâvya-nâṭaka-kathâlamkāra-pâramgatâ nîtiñâ
63. nikhilâgama-sthiti-vidah satya-vratâ dhârmikâḥ | âpannârttiharâḥ
64. kripâ-paravaśâ lōkôpakâra-kriyâ prâdurbhûta-guṇâś cha Saṃgamapurê
65. mânia vadânia dvijâḥ | ⁽²⁷⁾ tēsham gôtra-nâmanî vṛitti-kalpanâ cha | Bhâra-
66. dvâja-gôtra Mallibhaṭṭânâm vṛitti-dvayam Ātrêyagôtra ChânâyaPeddi-
67. nâm vṛitti-dvayam | Kaumḍinya-gôtra Kṛishṇabhaṭṭa Dêvarubhaṭṭayôr
vṛitti-
68. dvayam | Kaumḍinya-gôtra Bhadrâbhaṭṭa Kâśyapa-gôtra Vaiyâkaraṇa
69. Peddibhaṭṭayôr vṛitti-dvayam | Kâśyapa-gôtra Jyautishika Peddibhaṭṭa
70. Bhâradvâ'a-gôtra Appâyabhaṭṭayôr vṛitti-dvayam | Bhâradvâ'a-gô-
71. tra Maṃchibhaṭṭa Kâśyapa-gôtra Jârâyyabhaṭṭayôr vṛitti-dvayam | Śriva-
72. tsa-gôtra Siṃgayabhaṭṭa Peddibhaṭṭayôr vṛitti-dvayam | Kauśika-gôtra
73. Nâgâya Ojha Kṛishṇabhaṭṭayôr vṛitti-dvayam | Kauśika-gôtra Lakṣkhâ—

(21) Śārdûlavikṛîṭita metre.

(22) Anuṣṭup metre.

(23) Sragdharâ metre.

(24) Āryâ metre.

(25) Āryâ metre.

(26) Śārdûlavikṛîṭita metre.

(27) Śārdûlavikṛîṭita metre.

74. yabhaṭṭa Tripurāribhaṭṭayōr vṛitti-dvayaṃ | Bhāradvāja-gōtra Simga-
 75. ya Ōjha Gārgya-gōtra Maṃchi Ōjhayōr vṛitti-dvayaṃ | Harita-gōtra Pō-
 76. chanabhaṭṭa Appāyabhaṭṭayōr vṛitti-dvayaṃ | Kāśya[pa]-gōtra Bhāgavata
 Va-
 77. sishṭha-gōtra Kēśavabhaṭṭayōr vṛitti-dvayaṃ | Kāśyapa-gōtra Peddibhaṭṭa
 78. Appāya Bhaṭṭayōr vṛitti-dvayaṃ | Kauśika-gōtra Pôtāya Ōjha Sālā-
 79. vata-gōtra Simgā Ōjhayōr vṛitti-dvayaṃ | Vasishṭha-gōtra Bhāṭṭa Gautama-
 80. gōtra Appāyabhaṭṭayōr vṛitti-dvayaṃ | tair-dvijair dattā Śrīvatsa-gōtra
 81. Kōṭināthasya khaṃ 12^a vṛittiḥ | évaṃ niśchitya tatraiva diśō jītvā'-
 82. tha sa kramāt Chamdragupti-puraṃ prāpya sukham āsta mahā-yaśāḥ | ⁽²⁸⁾
 83. dharmēṇa tasya paripālayituh prajānām prājyādhirājya-gahanām-
 84. budhi-karṇadhārah | prajānābalēna Gurum apy ati-saṃdadhānō maṃtri ma-
 85. hān ajani Mādhava-nāmadhēyaḥ | ⁽²⁹⁾ Kriyāśakti-guruḥ sākshāt tējas
 Trai-
 86. yaṃbakam param | sa yasyāchāryatām prāpto Bhārgavasyēva Śaṃkarah | ⁽³⁰⁾
 trayiṃ
 87. samālōchya purāṇa-saṃhitā hitāya lōkasya hi yēna maṃtrinā pra-
 88. sādita-Tryaṃbaka-śāsanāt kṛitah samasta-Śaivāgama-sāra-saṃgrahaḥ | ⁽³¹⁾
 Kā-
 89. vēri-vāripūrē vilasati rachitah kirtti-kētuh sa sētur dharma-staṃbhō Ma-
 90. tamge' chala-śikhara-taṭē Śaṃbhu-dhāmā' ti-sīma' | klṛitō Hēmādri-danai-

III. a.

91. r vasatishu vidushām Hēmaśailō viśālō yēnēttham yāvad urvī su-
 92. kṛitam upachitam śrīmatā Mādhavēna | ⁽³²⁾ tasya dharma-ra-
 93. thikasya sārathih sāradhikkṛita-vīpakasha- vikramah Vikra-
 94. mārkaṇḍa achimtya-sāhasah sāhasō'sti vara-Bollu-valla-
 95. bhaḥ ⁽³³⁾ | akārayan Mādhava-maṃtri-śāsanāt sa Bollurājō dvi-
 96. ja-dharma-śāsanam | sva-dēśa-mukhya-prabhubhir mahājanaiḥ sad-agra-
 97. hāra-dvitayasya puṃgavaiḥ ⁽³⁴⁾ | tē cha tat-kāla-varttamānā mahā-kulī-
 98. nāḥ satya-pratijñā dṛiḍha-vratā vipanna-śaranyāḥ prati-bhaṭa-girivara-va-
 99. jra-damḍā duḥsaha-pratāpa-Mārttāṃḍā guṇa-gaṇa-maṇi-nikara-karam-
 100. ḍāḥ karuṇābhīniviśṭa-mānasā nichitā-gaṇya-punyōdayā nyāyā-nyāya-
 101. vīvēka-viśārādāḥ sakala-kalābhijñāḥ pārāvārā ivā' nu- llaṃghita-
 101. maryādā Mēru-kūṭā' iva sarva-lōka-madhyasthāḥ kulāchalā ivāti-
 103. sthirā Diggajā' ivā' sakṛit-pravṛitta-dānā dharaṇī-vibhāgā iva sa-
 104. rvaṃ-sahā Malaya-mahīruhā ivā-namḍita-sakala-janāḥ Kalpa-

(a) Figures in Kaṇṇaḍa.

(28) Anuṣṭup metre.

(29) Vasantatilakā metre.

(30) Anuṣṭup metre.

(31) Vamśastha metre.

(32) Sragdharā metre.

(33) Rathōddhatā metre.

(34) Vamśastha metre.

105. pādapā iva prathitaudārya-guṇā nayōpayā ivā'nēka-rāja-
106. kārya-sādhana-kshamāḥ kshamāśrayā apy akshamāśrayā māna-dhanā
107. apy amāna-dhanā yaśōbhīrūpā apy ayaśōbhī-rūpāḥ samumna-
108. ta-vaṃśa-sambhūtā apy āmtara-gramthi-rahitāḥ Pumnāgā apy aśō-
109. kāḥ Kuṃtaladēśa-mamḍanāyamāna-Banavasi-dvādaśa-sahasra-
110. samkhyādhīrājya-pradhāna-rājadhānī Chamdraguptyapara-nāma-
111. dhēya-Gōmanta-parvatā-shtādaśa-kharvata-madhya-dēśa-vilasat E-
112. denāda mahāgrahārāgra-gaṇya samudyad Elese Kuppagaḍe-grāma-
113. ṇī-Virapa-Bommarasa-mukhya-mahājanāḥ Surabhi Tavanadhi Kesa-
114. lūra rariṇṇidha Taṃmagaumḍa Bommagauṃḍa Mēchagaumḍa mukhya-
115. mahāprabhava-
115. ś cha sarva ēva sambhūya purā Māraba-bhūpatinā dattām api Heddasiṃ ā-
116. chamdrārkaṃ sva-pālana-siddhayē dhārā-pūrvakaṃ sarva-namasyaṃ datta-
117. vamtāḥ | ta-
117. sya sīmā yathā | Isāna-diśi Heddase Guṃjanūra Elase trisaṃdhi aṃ-
118. malike pūrvabhāgarōpita lōhapāshāṇa tataḥ samyag dakshināvalō-
119. kanē Heddase Elase dvisaṃdhi Javaligola tataḥ samyag dakshinā-
120. valōkanē Heddase Elase dvisaṃdhi Vādada-bayala uttara-bhāgada
121. Guḍusugallarre tataḥ samyag-dakshināvalōkanē Heddase Elase

III. b.

122. Bandage tri-saṃdhi-sravaḥ saṃchari-srōtaḥ prāpya | tataḥ samyak pa-
123. śchimāvalōkane Heddase Baṃdage dvisaṃdhi saṃnamāniya
124. mēlaṇa doḍḍēri tataḥ kiṃ-chit paśchimāvalōkane Hedda-
125. śe Baṃdage Kaḍasūra tri-saṃdhi jala-patana pāshāṇa tataḥ sa-
126. myag uttrāvalōkane Heddase Kaḍasūra dvisaṃdhi Kōḍala-mā-
127. ne mē aṇa kola tataḥ samyag uttarā-valōkanē Heddase Kaḍa-
128. sūra dvisaṃdhi śvā-vidguhā va'mika tataḥ kiṃchit paśchimāva-
129. lōkanē Heddaśe Kaḍasūra dvisaṃdhi Āne-kolana dakshina-
130. bhāgada ārōpita pāshāṇa tataḥ samyak-paśchimāvalōkanē He-
131. ddaśe Kaḍasura dvisaṃdhi Kārugana Habbe tatō nairruti-bhā-
132. ga-mārabhya vāyavya-kōṇa-srōtaḥ- saṃgama-paryamtam Varadā-na-
133. di tataḥ samyak pūrvāvalōkane Heddase Aṃkuravalliya dvi-
134. saṃdhi Śiṃgaṭegere tataḥ pūrvāvalōkane Heddaśe Aṃkurava-
135. lliya dvisaṃdhi-tala-kaṭṭina Homneyahuttu tataḥ
136. kiṃchid uttarā-
136. valōkanē Heddaśe Aṃkuravalli Guṃjanūra trisaṃdhi diva-
137. godageya aṃmalike-mēlaṇa guḍḍe valmika tataḥ samya-
138. k pūrvāvalōkanē Heddaśe Guṃjanūra dvisaṃdhi śripaṇṇi-
139. taru valmika tataḥ samyak pūrvāvalōkanē Heddaśe Guṃ-
140. janūra dvisaṃdhi galagina hakkalu | dāna-pālanayō-

141. r madhyê dâna chchhrêyônupâlam | dânat svargam avâpnôti pâ-
 142. lanâd achyutam padam (35) | sva-dattâ [d] dviguṇam puṇnyam para-dat-
 tânupâlanam
 143. para-dattâpahârêṇa sva-dattam nish-phalam bhavêt (36) | sva-dattâm pa-
 144. radattâm vâ yô harêta vasumḍharâm | shasṭi-varsha-sahasrâṇi viṣṭâ-
 145. yâm jâyate krimiḥ | (37)
 146. Eḍanâḍa oppa
 147. Śrî Madukanâtha } in Kannaḍa characters.

I. b.

148. Kâśyapa-gôtrada Jâtavêdi-bhaṭṭara makkalu Peddamṇa } in Nâgari
 Nâgamṇagalige vṛi. } characters.
 149. tti ² (2)
 150. śrî Vira Mârappa-ode- }
 151. yara oppa || } in Kannaḍa characters.
 152. śrî Virûpâksha. }

Translation.

Lines 1—2.

Obeisance to Gaṇêśa, bestower of all prosperity, by whose favour the things desired by the world are granted.

Lines 2—5.

Salutation to the auspicious Śambhu, the lord of all objects mobile and immobile, whose ears wear, in place of the usual ear-ring, the serpent king, on whom is seated the earth which has the bright Golden Mountain (Mêru) in its centre and is black all around and resembles a *kuvalaya* (blue lotus) flower with a bright pericarp, worn for pleasure.

Lines 5—8.

Victorious is the earth lifted up from the sea and which rests on the edge of the tusk of Vishṇu craftily assuming the form of a boar and which is full of water, (looking) as if it were a cluster of clouds attached to the digit of the moon rising from the vicinity of Nilâdri (Blue Mountain).

Lines 9—11.

Kings who were ornaments to the solar and lunar races (in which they were born) and reminded one of the famous Purûrava by their deeds and were equal to Manu (in conduct) and whose invincible pillar-like arms protected the three worlds and who possessed great wealth enjoyed this earth in Kṛita, Trêtâ and Dvâpara ages successively.

(35) to (37) Anuṣṭup metre. The name of Virûpâksha is first written and then obliterated after *-oppa* in line 150.

Lines 12—24.

In the Kali age, evil having greatly encompassed the earth, Dharma found that he was unable to move about and repairing to the ever benevolent Creator and Benefactor of the worlds, begged humbly (as follows):—"How can I move about on one leg troubled by Kali? Show some mercy, O lord, who befriend those that bow before you by removing the burden of their sorows." Thus entreated for a long time by Dharma in humble supplication, Dhâtâ (God) became pleased and caused king Sangama to be born in a great royal line for the help of Dharma. To the famous king Sangama, supporter of righteousness, were born by Kâmâmbikâ (his queen) four sons possessed of the prowess of the four lords of the quarters and named king Harihara, lord Sangama, the mighty Bukka, and the virtuous Mârâpa. Delighters in protecting the universe like the arms of Vishnu, slayers of enemies like the tusks of the elephant of Indra, and abodes of Dharma and Artha (wealth), these four sons of king Sangama shone like the Vedas springing from Brahma.

Lines 24—27.

Their family deity being Virûpâkshadêva worshipped by all gods, their garden canal the sacred Tungabhadra resembling the Ganges, their pleasure hill the Hêmakûṭa mountain covered with the shadows of peaks, their sporting pond being the Pampâsaras lake—This was their great fortune.

Lines 27—31.

Sole witness of Vâli's prowess was the great city Hastina, ruled by king Harihara and his brothers free from envy. Conqueror of the territories of the hostile kings with his bow and possessed of renowned valour like Prithu, Harihara ruled with his younger brothers the earth surrounded by seas.

Lines 31—37.

By his orders king Mârâpa acquired a kingdom in the west, and residing on the hill Gômantaśaila in the excellent (city) Chandragupti (Chandragutti) governed his subjects in peace. While the sun of his prowess shone brightly, strange to say, the stars rose on the earth (no *kshatriyas* appeared on earth), the moon became very bright, (the arts prospered) and the blue lilies expanded (the earth was filled with joy). The earth pervaded with the perfume of the camphor that is his fame, vies in glory with the region of heaven covered with the sweet scent of the Mandâra flowers.

Lines 37—41.

Conqueror of three kings, lord of the eastern, western and southern oceans, punisher of kings who break their words, destroyer of the pride of fierce hostile kings, a paramour to the courtesans that are the enemy kings, a sultan to Hindu kings, champion over powerful enemy rulers, by these titles is Mârâpa known. While the brave Mârâpa ruled the earth, righteousness increased by virtuous acts, calamities disappeared, rains fell copiously, and the people on earth were happy.

Lines 42—51.

While on a hunting expedition the king beheld a tank, and the sacred spot Heddasi and the river Varadâ and made up his mind to create an agrahâra near by. Bearing this in mind he returned to his chief stronghold Gômantadurga and from thence started on an expedition to conquer enemies. Once while engaged in conquest, with his big elephants, sprightly horses and warriors covering the earth, that king who was an equal of Indra conquered in battle the Kadamba king and repaired in joy to witness the god Śiva in the form of Gôkarnanâtha, the origin of the universe. There Mârâpa bathed in the sea during *parva* period and offering libations to *pîtrîs* and pleasing Brahmîns by liberal gifts of land, cows, buffaloes and gold worshipped god Mahâbala with pourings of cold water scented with musk, sandal, *agara* and saffron and with continuous offerings of gold flowers.

Lines 51—55.

On the expiry of one thousand two hundred and sixty eight Śaka years and in the year Vyaya, on the full moon day in the month Mâgha, on a Sunday with the constellation Śatabhishak, with the sun in the sign Aquarius, during Siddhayôga and Nâgakarâṇa, on the occasion of solar eclipse, the highly virtuous king Mangarâjâ (a mistake for Mârârâjâ?) granted with pouring of water, in the presence of the God Śiva, the village Heddase, intended previously by him to Brahmans who were his dependants and who were versed in all the Vedas and who had come from Andhradêśa.

Lines 56—65.

He named it Sangamapura after his father and made it over free from defects and imposts, and possessed of appropriate rights including treasure hidden or buried water springs and rocks, and the right to levy customs duties (*Sulka*), use of an official seal (*anka*) and the authority to have a private mint (*tanka*) [Cp. E. C. XII Sira 95] to be protected by king's officials and not to be pointed out with the index finger (in contempt or with greed) to Brahmans. The Brahmans (who received the gift) were :—proficient in six duties¹ well versed in six angas² and possessed of the knowledge of six kinds of logic,³ knowers of the different *svaras* like *shadja*,⁴ demolishers of Bauddha and Jain religions, proficient in six languages,⁵ walking in six righteous

(1) Six *karmas* or duties of Brahmans are, *yajana* (performance of sacrifices), *yâjana* (officiating at sacrifices as a priest), *adhyayana* (study of Vedas), *adhyâpana* (teaching of Vedas), *dâna* (making gifts), *pratigraha* (receiving gifts.)

(2) Six angas of Vedas are : *śikshâ* (phonetics), *vyâkaraṇa* (grammar), *chhandas* (prosody), *nirukta* (etymology), *jyôtiṣa* (astronomy), *kalpa* (ritual).

(3) Six tarkas (systems of Philosophy) are :—*Sâṅkhya*, *Yôga*, *Nyâya*, *Vaiśeṣika*, *Mīmāṃsa*, and *Vêdânta*.

(4) The *svaras* (tunes) are :—*nishâda*, *rishabha*, *gândhâra*, *shadja*, *madhyama*, *daivata*, *Panchama*.

(5) Six *bhâṣhâs* (languages) are :—Probably Sanskrit, Kannaḍa, Telugu, Tamil, Malayâja, Ârya (Mahratti); or Sanskrit with 5 kinds of Prakrit : *Śauraseni*, *Prâchya*, *Avanti*, *Mâgadhi*, *Mahârâshṭra*.

paths, ⁶ destroyers of six enemies, ⁷ devoted to the six syllabled name of Śiva (Om namaś Śivāya) and to the study of the knowledge of soul free from six defects, ⁸ deeply versed in history, smritis, kāvyas, drama, folklore, and poetics, proficient in morals, knowers of all āgamas, ever truthful and righteous, relievers of the sufferings of those who seek shelter, filled with compassion, engaged in doing good to the world, possessed of noble qualities,—lived the Brahmans in Sangamapura, respected by all and ever liberal.

Lines 65—82.

The gôtras and names of these (Brahmans) and distribution of vrittis to them.—2 vrittis to Mallibhaṭṭa of Bhâradvâjagôtra, 2 vrittis to Chânâyapeddi of Âtrêyagôtra; 2 vrittis to Krishnabhaṭṭa and Dêvarubhaṭṭa of Kaunḍinyagôtra; 2 vrittis to Bhadrâbhaṭṭa of Kaunḍinyagôtra and the grammarian Peddibhaṭṭa of Kâśyapagôtra; 2 vrittis to Astrologer Peddibhaṭṭa of Kâśyapagôtra and Appâyabhaṭṭa of Bhâradvâjagôtra; 2 vrittis to Manchibhaṭṭa of Bhâradvâjagôtra and Jârâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Singayabhaṭṭa and Peddibhaṭṭa of Śrīvatsagôtra; 2 vrittis to Nâgâya Ôjha and Krishnâbhaṭṭa; 2 vrittis to Lakkhâyabhaṭṭa and Tripurâribhaṭṭa of Kauśikagôtra; 2 vrittis to Singaya Ôjha of Bhâradvâjagôtra and Manchi-Ôjha of Gârgyagôtra; 2 vrittis to Pôchanabhaṭṭa and Appâyabhaṭṭa of Haritagôtra; 2 vrittis to Kêśavabhaṭṭas of Kâśyapagôtra and Bhâgavata Vasishṭhagôtra; 2 vrittis to Peddibhaṭṭa and Appâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Pôtâya Ôjha of Kauśikagôtra and Singâôjha of Śâlâvatagôtra; 2 vrittis to Appâyabhaṭṭa of Vasishṭhagôtra and Bhâṭṭagautama-gôtra; a vritti of 12 khaṇḍugas given away by the above Brahmans to Kôṭinâtha of Śrīvatsagôtra. Having thus settled the matter there alone, he went on a victorious expedition to the different quarters and returning to Chandraguptipura lived in happiness and glory.

Lines 83—92.

This righteous ruler of people had a great minister named Mâdhava, a navigator of the deep sea of the government of the great kingdom, who surpassed even Brihaspati by the power of his wisdom. The teacher Kriyâśakti, who was verily the *têjas* of Śiva personified was the spiritual guide (*âchârya*) to Mâdhava like god Sankara to Bhârgava. By that minister (Mâdhava) was composed after a careful study of the Vêdas and Purâṇas and Samhitâs a work consisting of the essence of the Śaiva āgamas for the good of the

(⁶) Six *adhyas* (paths):—*varṇâdhyas* (the path of letters), *Padâdhyas* (path of words), *Mantrâdhyas* (path of mantras), *Tattvâdhyas* (path of true knowledge), *Bhuvanâdhyas* (path of the wordly conduct), *Samskârâdhyas* (path of samskâras).

(⁷) Six *vairis* (enemies).—*kâma* (passion), *krôdha* (anger), *lôbha* (greed), *môha* (infatuation), *mada* (pride), *mâtsarya* (envy).

(⁸) Six *ârnas* (infirmities).—*śôka* (grief), *môha* (infatuation), *jarâ* (old age), *mṛityu* (death), *kshud* (hunger), *pipâsâ* (thirst).

world, as directed by god Śiva whom he propitiated. The illustrious Mādhava has gained merit extending over the whole universe since the bridge built by him shines in the waters of the Kāvêri as a flag of his glory and the extensive temple of Śiva erected by him on the top of Matanga hill stands as a pillar of his righteousness and the great Golden mountain is set up in the houses of the learned men by the gifts made by him in accordance with the treatise of Hêmādri.

Lines 92—97.

Riding in the chariot of righteousness he had a brave charioteer named Bollu who scorned the prowess of his enemies by his valour, and possessed the incalculable heroism of Vikramārka. Under the orders of Mādhavamantri, Bollurāja got this charter of charity for Brahmans prepared (in consultation) with the principal chiefs of his province, and the *mahājanas* and the leading men of the two *agrahāras*. The *mahājanas* then present were :—

Lines 97—116.

Born of high family, ever honest in their engagements, firm in their vows, shelterers of those exposed to danger, thunder-bolts to the great mountains that are their opponents, suns in their dazzling effulgence, receptacles for the jewels that are good qualities, ever intent on humanity, possessors of incalculable virtues, wise discriminators between just and unjust acts, versed in all arts, never transgressing the bounds of honourable conduct like seas (which never encroach on their shores), arbitrators to all the world like the peaks of Mēru (which is situated in the middle of the universe), ¹ very firm like the great mountains, constantly engaged in gifts like the elephants in the cardinal points of the universe (from which ichor flows constantly) patient like the regions of the earth, pleasing all the people like the *sandal* trees, famous for their liberality like Kalpa trees, and proficient like diplomacy in accomplishing many political acts. Notwithstanding their being *kshamāśrayas* (resting places of forgiveness) they are *akshamāśrayas* (not *kshamāśrayas*; shelterers of the weak); though they are *mānadhanas* ² they are *amānadhanas* (not *mānadhanas*; possessors of immeasurable wealth); in spite of their being *yaśōbhirūpas* (brilliant with fame) they are *ayaśōbhirūpas* (not *yaśōbhirūpa*; looking bright with good fortune); though they are born of high family (lofty bamboo) they are free from crookedness inside (joints); though they are *punnāgas* (a class of trees so named; eminent among men) they are *aśōkas* (a different class of trees so named; free from grief). The *mahājanas* of the two great *agrahāras* Elase and Kuppugaḍḍe in Eḍenāḍ situated in the eighteen *kharvaṭas* of Gômanta hill named also Chandragupti, the chief capital of Banavasi twelve thousand, which is an ornament to the country named Kuntala, including the headmen Virapa, Bommarasa and others, and the *mahāprabhus* among whom were the heads of the villages Surabhi, Tavanidbi and Kesalūr named Tammagaṇḍa, Bommagaṇḍa and

¹. There is a pun here on the word *madhyastha*. Similar puns are found throughout this passage.

². *Māna-dhana* means one possessing the wealth of self-respect.

Mêchagaunda,—all these having assembled gave away (re-granted) the village Heddasi in order that it might come under their guardianship though it had been previously granted by king Mârapa, with pouring of water, to be respected by all and to last for as long as sun and moon endure.

Lines 117—140.

Its boundaries are as follows :—In the north-east direction is a tamarind tree at the place where the villages Heddase, Gunjanûr and Elase meet; and metallic rods and stones set up to the east; looking well to the south of this (are seen) two twin ponds at the meeting place of Heddase and Elase; still further to the south is a rock known as Guḍusugal to the north of the open space Vâdadabayal (?) at the meeting of the villages Heddase and Elase; further south is seen the Sanchari stream, flowing where the villages Heddase, Elase and Bandage meet; to the west is seen a big bund above a field? named saṇṇamâni where the villages Heddase and Bandage meet; looking still further west are a living rock and a water-fall at the junction of the villages Heddase, Bandage and Kaḍasûr; to the north of this is a pond beyond Kôḍalamâne at the junction of Heddase and Kaḍasûr; further north is the Porcupine cave at the meeting place of Heddase and Kaḍasûr and an anthill; to the west is a stone set up to the south of the Elephant pond at the junction of Heddase and Kaḍasûr. Further west is seen the hillock (?) Kâruganahabbe at the junction of Heddase and Kaḍasûr; to the south-west of this runs the Varadâ river up to its confluence with a stream from north-west. Looking eastwards we see Singaṭagere at the junction of Heddase and Ankuravalli; further east, an anthill named Honneyahutta at the junction of the villages Heddase and Ankuravalli; a little to the north is a tamarind tree given away for service of lamps at a place where the villages Heddase, Ankuravalli and Gunjanûr meet, and a heap of stones; to the east of this can be seen the Śrîparṇi (silk-cotton) tree and an anthill at the junction of the villages Heddase and Gunjanûr. Looking further eastwards is the dry land with a growth of pen-reed (gaḷagu) at the junction of the villages Heddase and Gunjanûr.

Lines 141—145.

Of the two, making a gift and protecting it, protecting is superior to making a gift; by making a gift one attains Svarga and by protecting it one attains a region from which there is no fall. Maintaining another's gift is twice as meritorious as making a gift oneself; by confiscating what another has given, the gift made by oneself is rendered fruitless. He who takes away land given by himself or others is born as a worm in ordure for sixty-thousand years.

Lines 146—147.

The Signature of Eḍenâḍ : Śrî Madukanâtha.

Lines 148—152.

Two vrittis to Peddapa and Nâgaṇa, sons of Jâtavêḍibhaṭṭa of Kâśyapagôtra.
Signature of Śrî Vira Mârapa Oḍeyar. Śrî Virûpâksha.

(1) For an interesting explanation of this word *guḍḍe*, see J. B. Br. A. S. X P. 211.

Note.

This copper plate record is similar to the Kâtavalli copperplates (E. C. VIII Sorab 375) in several respects. It was in the possession of Mallâraiya of the village Hejje and was kindly procured by the Amildar of Sorab and sent to this office. The paleography and the language are free from suspicion. The invocatory verses to Gaṇeśa, Śambhu and Varâha are the same in both record but the readings in the present grant are generally more correct. The genealogy of Harihara, the founder of the Vijayanagar kingdom next follows and is similar to that contained in the previous grant referred to. The names of Harihara's brothers are given in the present grant as Sangama, Bukka and Mârapa while in the other grant they are named Sankara, Bukka and Mârapa. In both cases Muddappa's name is omitted and Kampa is named Sankara or Sangama. It is very difficult to account for this error in genealogy. Prince Mârapa, a younger brother of Harihara I is stated to have been ruling under the orders of Harihara in Chandragupti (now called Chandragutti) situated on Gômantaśaila (a hill in the north-west of Sorab Taluk, Shimoga District) with imperial titles and in one of his victorious expeditions is stated to have defeated [a Kadamba king (name not given) and visited Gôkarṇa, a sacred place on the west coast in North Canara District to bathe in the sea and pay homage to god Mahâbala enshrined therein. While engaged in making various gifts at the sacred place, Prince Mârapa is recorded to have granted a village called Heddase (Now called Hejje in Sorab Taluk) calling it Sangamapura after his father as an agrahâra to Brahmans [who had come (at his request?) from Āndhradêśa (Telugu country). The names of the donees and the distribution of vrittis are next given. It may also be remembered that the date of the gift in the present record is exactly the same as that of the Kâtavalli grant referred to before and the donees are Brahmans from Āndhradêśa in the other grant also. The village granted in the present record is named Heddase while the village bestowed in the other record is Kântapura, a hamlet of Kamaṭhapura on the Varadâ river. The details of dating are exactly alike in both records and correct according to Svamikannu Pillay's tables, the date of both the grants being S' 1268 Vyaya sam. Mâgha 30 corresponding to Sunday 11th February of A.D. 1347, on which day a solar eclipse occurred and the constellation was Śatabhishak and the sun was in the sign Aquarius and the yôga and karana were Siddhayôga and Nâgakarana as stated in the grant.

Further, both the records state that Mâdhava, the minister of Mârapa was responsible for the issue of the charter granting the villages under the orders of his master. But in the present record we are further told that the copperplate grant was prepared by an officer named Bollarasa under the instructions of Mâdhava and with the approval of the chief officers and citizens of the agrahâras while in the Kâtavalli copperplate grant Mâdhava is stated to have issued the grant direct. Who is this Bollarasa? His

relationship to Mādhava is not given explicitly in the present grant beyond the statement that he was his subordinate (*sāhasa*). But in an inscription at Bālehonnur (E. C. VI Koppa 6) of 1369 A.D., Boltarasa (mistake for Bollarasa) is stated to be the *kumāra* (son ?) of Mādarasa Oḍeyar (Mādhavamantri) and ruling over Makki ?

As regards the geographical situation of the village recorded to have been given away in the present grant, Heddase is the same as the present village Hejje (marked Hechi in some Taluk maps) in Sorab Taluk to the west of Sorab town. Its latitude is about N 14° 22' and longitude is E 75° 2'. The other villages referred to as its boundaries are Ankuravalli (now named Ankravalli) about 2 miles to the northwest of Hejje, Gunjanūr about 3 miles to the north of Hejje, and Yelasi about 4 miles to the east of Hejje. Bandage is probably the same as Tandage to the east. Hejje is about 2 miles to the east of the Varada river. The village recorded to have been presented in the Kātavalli grant is named Kāntapuri and is the same as Kātavalli in Sorab Taluk, about 12 miles to the north of Sorab, and is also situated near the Varadā river. Other places referred to in the present grant are Surabhi now Sorab, the headquarters of Sorab Taluk, Tavanidhi, now Tavanandi about 5 miles to north of Sorab and Kesalūr, probably the same as Kyasanūr about 8 miles to the south of Sorab. Chandraguptipuri is the present Chandragutti about 10 miles to the north-west of Sorab. All these places referred to are in Sorab Taluk. The *śētu* across the Kāvēri referred to in ll. 88-9 may probably be the same as Mādhavamantri dam near Talkād in T.-Narsipur Taluk and the Śiva temple on the Matanga hill (l. 90) is evidently the temple of "Paraśurāma" near Hampe (See E. C. III, T.-Narsipur 13; M. A. R. 1912, P. 12; Longhurst's Hampe Ruins, P. 118).

Mādhava referred to in the grant was a minister under prince Mārāpa and governed Chandragutti kingdom in Banavase subject to his control. After his patron's death he continued to govern the province during the reign of king Bukka I of Vijayanagar and later conquered Gōvā. He was the disciple of Kriyāśakti, a Śaiva guru who is called royal preceptor of Vijayanagar kings in several grants. The present grant states clearly that Mādhava was the author of a work containing the essence of Śaiva āgama and purāṇas. Evidently the work referred to is no other than Tātparyadīpikā, a commentary on Sūtasamhitā by Mādhava, disciple of Kāśīvilāsa Kriyāśakti. Unfortunately no details about the parentage or gōtra of Mādhava are given either in this grant or in the work Tātparyadīpikā. (See also Nos. 113 and 116 of this Report.)

91.

At the same village Hejje in Chandragutti Hobali, on a stone set up to the south of the Īśvara temple.

Size 3'—6" × 3'—6".

Kannada language and characters.

1. śrīmatu bhūjaba|achakravartti mahāsāvantādhipati Viradēva.
2. maga Māyidēva diyoļu nāyakana me pāyi.

3. dēvara va Tammaya Kuvara Māchaya . .
 mahā pengala
 4. hōha padevala bo . .
 ja vira ydida.

Note.

This inscription is full of lacunae. It seems to record the heroism and death of some individuals named Tammaya and Kuvara Māchaya while rescuing their women from the attacks of some enemy during the administration of Māyidēva, son of Vira-dēva, entitled *bhujbalachakravarti* and *mahāsāmantādhipati*. No date is given. The letters seem to be of the 13th century.

92.

At the village Hāluga!ale in the Hobali of Uḷavi, on a copperplate śāsana in the possession of Śivappagaṇḍa: 2 plates with ring:

Size 8'' × 8''.

Kannada language and characters.

I. a.

1. śubham astu namas tūṅga-śiraś-chuṃbi-chandra-chāmara-chāra-
2. vē trailōkya-nagarāraṃbha-mūla-stambhāya Śambhave | sva-
3. sti śrī jayābhyudaya-Śālivāhana-śaka-varuṣa 1589
4. neya Parābhava-samvatsarada Pāḷṇa śu 3 lū śrīmatu
5. sajana-śudha-śivāchāra-sampamṇarāda Sōmappadēvarige śrī-
6. man mahā-prabhu Bīḷigi-Śivappa-Nāyakaru koṭa dharma-sā-
7. dhanada krama-veṃtemdare nīvu kaṭisida maṭhada dharmakke
8. svāsteya māḍikoḍabēkendu naṃma kūḍe hēḷidalli naṃ-
9. ma sīme-voḷage Koṃḍali-grāmadoḷagaṇa Heggārahalli-
10. staḷada tōṭada-tāḷagadeya bhūmiya manegaḷa rēkhe vi-
11. vara . . . Māha-bhaḷaniṃda saluva rēkhe ga 35 < 3½-ke
12. hiṃgaḍa prāku vapisida Koṃḍali Jidugaṇasivāpurada-
13. lli yiha gade bijavari kha 3 ke ga 2½ ubhayam ga 3 vuḷi-
14. du śudha tōṭada rēkhe ga 32 < 3½ Ttiṃmanabhaṭaniṃda
15. Dēvaṇabhaṭana pālu sahā rēkhe ga 33½ < 7½ o Yīśvarabha-
16. ṭa Nārasiḥya-bhaṭaniṃda rēkhe ga 16½ < 3½ o Gaṇaparasai-
17. na Rangaṇṇaninda tōṭada bharāṇa 6 ke rēkhe ga 3 Guṇavamṭe pā-
18. lu tōṭada rēkhe yīga gadeyāgi yiha sidhāya ga 5 < 2½ ke
19. saluva rēkhe ga 10½ o ke vivara Yīśvarabhaṭa Māha-

I. b.

20. balanimda saluva rēkhe ga 7 ke bijavari kha $3\frac{1}{2}$ o ke sidhāya pramā-
21. nu ga $3\frac{1}{2}$ sujāyitapālū (?) ga $3\frac{1}{2}$ ke sidhāya pramānu bija-
22. vari kha 2 ke ga $1\frac{1}{2}$ o $2\frac{1}{2}$ ubhayam ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ o
23. Divākara Śambhubhaṭana pālu vaḷagaṇa Śamkarana pālu tōṭada rēkhe yī-
24. ga gadeyāgiha sidhāya ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ ke vivara
25. Lakshumayanimda bija kha 3 ke sidhāya pramānu salu ga 3 pā-
26. lu sāgina gade bijavari kha 2 ll ke sidhāya pramānu ga 2 o $2\frac{1}{2}$
27. ubhayam sidhāya ga 5 o $2\frac{1}{2}$ ke saluva prākūrēkhe ga $10\frac{1}{2}$ o
28. amtu saluva rēkhe ga $106\frac{1}{2}$ $3\frac{3}{4}$ 7 matam Koṇḍali Gaṇapa-
29. rasaina tōṭada bharana 8 ke ga 3 gade bijavari kha 6 vaḍahina
30. hāda kha 13 ubhayam kha 19 ke ga $9\frac{1}{2}$ ubhayam
31. ga $12\frac{1}{2}$ o o Namdāla-Nāraṇabhaṭanimdalū tōṭada bharana 6
32. ke ga $3\frac{1}{2}$ o $2\frac{1}{2}$ gade bijavari kha 2 o ke ga 1 o $2\frac{1}{2}$ o ubhayam
33. ga 5 hoṇḍada gade bija kha 3 o ke rēkhe ga $1\frac{1}{2}$ ke sāgu ga 1 o 2
34. Divākara Śambhubhaṭana pālu mārihōda bijavari kha $4\frac{1}{2}$ muṇ-
35. ḍamānu kha 3 ubhayam bijavari kha $7\frac{1}{2}$ Chaudibhaṭa Su-
36. samkra-gaṇḍana kāre kha 1 emtu (?) gade bija kha 1 amtu kha $9\frac{1}{2}$
37. ke ga 4 o $2\frac{1}{2}$ maṭada pālu bharana 10 ke ga 6 Hanumam-
38. ta-dēvara pālu gade bijavari kha $21\frac{1}{2}$ ke ga 11 dēvara pālū 1

II. a.

39. bijavari kha $1\frac{1}{2}$ ke ga o 2 o 0 antu rēkhe saluvadu ga 32 ubha-
40. yam saluva rēkhe ga 13 o $3\frac{1}{2}$ 7 ke maṭada svāsti bage teru
41. bāhadu ga 6 Hanumamta-dēvarige ga 1 o o ubhayam ga 7 o 0
42. nuḷidu śudha ga 131 o $3\frac{3}{4}$ 2 nūra mūvatto [ndu] varahanu
43. mū-chaulu byāḷe teranū nimage Śivārpitavāgi biṭu
44. koṭevāgi yī-bbūmi manegaḷige pūrva chatuh-si-
45. mege hākida liṅgamudre kallimda vaḷagāgi saluva
46. tōṭa tōṭa-sthaḷa gade bedalu maki hakalu biḷu
47. tiṭu kānu kāḍārambha maṭṭa manedāṇa aṇ-
48. goḍu aṇgaphala nīru dāri muṇṭāda asṭa-
49. bhōga tējaśvāmyavula bhūmi-manegaḷa-
50. nu sasi-baḷi bāḷe neḍisi gaisi rūpa māḍisi
51. mūli vakalugaḷa kaiya kāla-kālam pratiya-
52. lu terasikoṇḍu bahiri prāku dēvasva uttāra mē-
53. le baradu Bāḷi-kopada Umāmahēśvara-dēva-
54. ra svāste ga 6 Koṇḍila Hanumanta-dēvara svā-
55. ste ga $1\frac{1}{2}$ ubhayam ga $7\frac{1}{2}$ yēḷūvare varaha-

II. b.

56. nū ā-svāste vakalugaḷa śraya kāla kālam pratiya-
57. lu ā dēvatā-sēvage naḍasibāhiri mēlā-

58. da bhûmi-manegaḷanu nimma saṃtâna-pârampa-
59. reyâgi â-chamdrârka-sthâyigalagi âḷi anu-
60. bhavisi bahiri emdu koṭṭa dharma-sâdhana yi-
61. dakke sâkshigaḷu l âditya-chandrâv anilâ-
62. nalau cha dyaur bhûmir âpô ḥridayaṃ Ya-
63. maś cha l ahaś cha râtriś cha ubhê cha saṃdhyê dha-
64. rmaś cha jânâti naraśya vṛittam l sva-dattâ [d] dvigu-
65. nam puṇṇyam para-dattânupâlanam l para-dattâpahâ-
66. rêṇa sva-dattam nishphalam bhavêtu l śrī Sadâśiva.

Note.

This is a copperplate śāsana of the reign of the chief of Bilgi named Śivappanâyaka. It registers the gift by the king, of some rice-fields and gardens and houses (with details stated) in the hamlet Heggarahalli-sthala belonging to the village Koṇḍali in his kingdom, made as perpetual hereditary endowment remitting the tax of nearly 131 varahas to a Vīraśaiva priest named Sômappadêvaru on his representation to the king praying for some property to maintain the matt newly built by him. It was also stipulated that lands belonging to the temples of Umâmahêśvara in Bâlikopa and of Hanumantadêvaru in Koṇḍile were to be let out on *Sṛaya* tenure (leasing out land on a rent below its original value, to which it is expected gradually to rise after some years) and the income used for their maintenance. The usual imprecatory stanzas follow. At the end of the grant is engraved the king's signature Sadâśiva.

The grant is dated the 3rd lunar day of the bright half of Phâlguna in S' 1589 Parâbhava. Taking Parâbhava which corresponds to S' 1588, the date is equivalent to February 15, A.D. 1667.

A Correction.

In a copperplate grant of the Râmachandrâpur Matt, Nagar Taluk, published in page 78 of the Annual Report for 1923, the date was read as S' 1343 Raudri in line 2 and it was stated in the Note under the inscription that the date was irregular and the record unreliable. This reading seems to have been based on a copy of the grant produced at the time. The original plate has now been read and the date given is S' 1243 Raudri Mâgha ba 30. Taking the Śaka year 1243 as current, the year corresponds to Raudri and the English equivalent of the date is January 29, A.D. 1321. The remarks published in the Report about the unreliability of the grant are cancelled.

TUMKUR DISTRICT INSCRIPTIONS.

MADHUGIRI TALUK.

On a pillar in the maṇṭapa to the right of Kālikādēvi temple in Madhugiri town.

Telugu characters and language of the 19th century.

1. śrīmat-Kālikā-dē-
2. vi-Kamaṭhēśvara-dēva-
3. riki Vanaparti
4. Basavadi Liṅga-
5. mma-komāruḍu
6. Māduveya sē-
7. yimchina dharma-
8. prayōjanam bā-
9. vi-maṇṭapam Mā-
10. daviya Kalāmu
11. Vemgaṃma śēyim-
12. chimḍi garuḍagaṃ-
13. bhaṃ

Note.

This records the construction of a well and maṇṭapa in front of Kālikā Kamaṭhēśvara temple (at Madhugiri) by Māduveya, son of Basavadilingamma of the village Vanaparti. A *garuḍagamba* is also stated to have been set up by Kalāmu Vengamma of Mādavi.

Sannad of Mysore king Kṛishṇarāja Voḍeyar III in the possession of Jôḍidâr Narasimhâchârya, Madhugiri town.

Kannada language and characters, except the seal above which is in Dēvanâgarī characters.

Śrī Chāmarāja va-
dera tanuja Kṛishṇa-
rāja-vaḍayaru.

1. âmilâni śirastedârâni hâlayista-
2. kabâla makaddamâni mujâriyâni tâ-
3. lûke Maddagiri sarakâra dâkha'a riyâ-
4. sata Maisûra bidânamda Maddagiri ka-
5. sabe beṭṭada himde suttâ aḍavi giḍâ
6. kaḍadu sāguvaḷi -mâḍuva bagye bhûmi-
7. yaṁṁnu śraya-guttiggye appaṇe âda-
8. re â-prakârâ sarakârakke haṇâ saṁdâ-
9. ya mâḍuttâ taṁṁma kâlakhêpaü mâ-
10. ḍikomḍu yiratêṇemdu Kupâchâ-
11. rriyu mâji Âmila Lakshminarasaige hê-
12. ḷiddarimḍâ Vibhava-saṁvatsarakke ai-
13. du haṇâ mēkarara mâḍi Âṁgirasada va-
14. rige varasha aidakke kaṁgu 5 ° o ai-
15. du vara niṁta guttige nēmakâ- mâḍi paṭṭe
16. baradukottu yiddaddarimḍâ yî
17. Brâṁhaṇanu giḍâ kaḍisi bhûmi-sâ-
18. guvaḷimâḍi varuṣaṁ-pratiyaḷû
19. paṭṭe-mērege sarakârakke salatakka haṇa-
20. vaṁṁnu saṁdâyâ mâḍi koḍuttâ
21. baṁdu yiga sadari niṁta guttige
22. aidu-varahada mērege jôḍige a-
23. ppaṇe âdare â-mērege sarakârakke ha-
24. ṇavaṁṁnu saṁdâyâ mâḍikoḍuttâ taṁ-
25. ma jîvanavaṁṁnu mâḍikomḍu yiratê-
26. ne yidu horatu yiṁṁnênu taṁma
27. jîvanakke mârgavillavemdu Phauja-dâ-
28. ra Lingarâjaiyanavara saṁgaḍa hêḷiddâ-
29. gi avaru hajûru hajûralli śrutapaḍi-
30. śida kâraṇa kaṭṭu-mâḍisi yidhittu
31. yî Brâhṁaṇanu giḍâ-kaḍisi sāgu-
32. vaḷi mâḍida koppala bhûmiyaṁṁnu kaṁ-
33. ṭirâyi gu 5 ° o aidu varaha jôḍi
34. mēkarara mâḍisi yidhîtâgi Śrîmukha-
35. saṁvatsaradârabhya grâmaṁṁnu âchâ-
36. rri-jimṁme mâḍi koṭṭu varuṣaṁ-pratiya-
37. lû aidu varahada mērege jôḍi-toga-
38. du-koḷuttâ biṭṭi muṁtâda upa-
39. dra yilladante sarâgavâgi naḍasuttâ
40. varuṣaṁ-pratiyaḷû tâjâ sanadina u-

41. jûra mâḍade yî-sanadina nakala lekha-
42. kke baraśi asala sanada himḍakke koḍu-
43. vadu târikha 5 mâhe Me samna 1813
44. yisavi Vaiśākha śu 5 Śrîmukha-samvatsa-
45. ra khata Subbarâva munashi Hajûraha mo
46. kkâma Nanjanagûḍa sâlliyanâ kam-
47. tirâyi aidu varahâ-
48. da prakârâ jôḍi tegeddu-kom-
49. ḍu grâ mavannu nirupâdi-
50. kavâgi naḍaśi-konḍu baruva-
51. dû ruju Śrî Kṛishṇa
52. Śrîmukha-samvatsara Āśvija śu 15
53. mâhe Akaṭambara târiku 9 samna
54. 1813 yisavi dâkha daptara kam-
55. naḍi Hiramṇyappa Divân Kachêri
56. Hajûru.

Note.

This sannad issued by Kṛishṇarâja Voḍeyar III, king of Mysore on the 5th May of 1813 A.D. has a seal of the king in Dêvanâgarî characters on the top of the sannad. A Brahman named Kuppâchârya, an ancestor of the present Jôḍidâr, cut down the trees in the hill slopes behind Maddagiri (Madhugiri) hill and brought the land under cultivation and enjoyed it under *shrâya* tenure for some years paying a sum of five varahas to Government annually. He next represented to the king through Lingarâjaiya, *fouzdâr*, that he was a poor man without any other landed property and that he might be permitted to possess the land permanently on payment of a quit-rent of 5 varahas per year and the king accordingly granted the whole of the land to the Brahman as *Jôḍi* with an annual payment of 5 varahas to Government. The order was issued to the grantee through the Amildar (then called Āmil) of Maddagiri named Lakshminarasaiya.

The date of the sannad is given as Śrîmukha sam. Vaiś śu 5 according to Hindu calendar and the equivalent English date is also mentioned in the grant. The clerk who wrote the order is named Subbarâv and the king's signature Śrî Kṛishṇa occurs at the end of the grant. Below the sannad is a certificate stating that the grant has been entered in the Kannada *dafter* (register) of Hazur Dewan Kacheri on the 9th october 1813 (Śrîmukha sam. Āśvija śu 15) by the official named Hiranyappa.

95.

On a pillar of Ranganâtha temple in the village Tungôṭi in the Hobali of Madhugiri.

Kannada language and characters.

1. svasti vijayâbhyudaya Śâ-
2. livâhana śaka varushamgaḷu samda-

3. 1474 neya Paridhâvi-samvatsarada
4. Kârtika sudha 8 lu Mummaḍi Chikapa-
5. gaḍarayanavarige punṇyavâ-
6. galeṇdu Bijvarada Kenchaya-nâ
7. yakaru suṇkada âyava-
8. nu yi-dêvastâna Raṁganâthage
9. koṭṭu dhârâ-pûrvakaṁ mâ-
10. ḍida . . . maṁgaḷa mahâ-śrî-śrî

Note.

This records the grant of the income from tolls for the services in the temple of Ranganâtha, made by Kenchayanâyaka of Bijavara in order that merit might accrue to Mummaḍi Chikapagaḍaraya. Kenchayanâyaka seems to have been a subordinate of Mummaḍi Chikapagaḍa, chief of Bijavara, a village near Madhugiri (or Maddagiri), who ruled over parts of the present Maddagiri and Koratagere Taluks. The record is dated 8th lunar day of the bright half of Kârtika in the year Paridhâvi S' 1474 (October 25, A.D. 1552). The date is not verifiable.

It may be remarked here that the object of worship in the above Ranganâtha temple is merely a pil'ar of stone and no image.

96.

On a rock to the west of the village Guṇḍalahalli, a hamlet of Siddâpura in the Hobali of Madhugiri.

Kannada language and characters of the 16th century.

1. Pingaḷa-samvatsa-
2. rada Kârtikha śrîma-
3. ṁ mahânâḍa prabhu
4. Chikapa-gaḍaru
5. heṇḍiti Hiramma
6. māḍida dhamma

Note.

This records an act of charity of Hiriyamma, wife of the illustrious Mahânâḍa-prabhu Chikapagaḍa. What the act of charity is is not stated. Chikapagaḍa is the name of several of the chiefs of Bijavara. As merely the name of the year Pingaḷa and that of the month Kârtika are given in the grant, it is not possible to assign the inscription to any particular chief of the name. As the characters seem to be of 16th century, the date may be taken to be November, 1557.

Copperplate grant in the possession of Pūjāri Gōvinda in the village Guṇḍalahalli, a hamlet of Siddāpura in the Hobali of Maddagiri.

Size 8½" X 15½". 1 plate.

Modern Kannada language and characters.

1. 1515 ne yisavige sariyāda Vijaya saṃ || Kārtika śudha 15 ya'lu Rushabê-
2. śvarana dēvastāna śīli-śāsanada vivara Śidapuradalli yide Kuḍūti kōṭe-
3. kaṭṭa-
4. takka-bagye yida nūrru mane-paiki Kambegaṇḍa Karegaṇḍa Rāyaṇṇa-
5. gaṇḍa Raṃgegaṇḍa
6. Gōvimdagauḍa Ttimmegegaṇḍa Kaṃbada Raṃgegaṇḍa kōṭe-kaṭṭatakka
7. karchū
8. 1892 varaha Karegaṇḍa Kaṃbegaṇḍa saha māḍi yidadu 1892 vara-
9. ha sala māḍidu Jirle Mallamṃma sâ'â ttirrisi Kūḍūtti dēvastā-
10. nada muṃde maṇṇu kāmagaṇḍi 20 varahadadu kallu-kamagāṇḍi Yaṃgaṭa-
11. na Bōvi Rāmana Bōvi Ttimmana Bōvi Tirujana Bōvigalige kal'u-kā-
12. magāṇḍi karcha 20 varaha koṭṭu yidhāḷe bāvi-tiridali nantata bō-
13. vigalige vuḍugare 10 ha koṭu yidhāḷe puṇya māḍisida karchu
14. 1 varaha saṃttarpaṇe māḍiśi yiruvadu 90 varaha koṭu idu samasta-ja-
15. nagalige dāna dharma māḍi kaivāḍarrige guruvugalige saha koṭṭa-
16. du 6 varaha Kaṃbadaiya Gōpāla-Kriṭṭa yaraḍu dēvastāna marra bāvi kaḍi-
17. śi sōpānada myāḷe yaraḍu kaṃbada pūrva-mukhanāgi Jirle Mallamṃanna
18. kaṃbadalli kaḍiśi mārgavāgi yārrādaru baṃda puṇṇyātmaru naṃna tale-
19. myā-
20. le vaṃdu bagase nūrru ākabēkendu bēḍuttēne nanna vaṃśastāru yā-
21. rādaru maneyalli asuvu yaṃme yidarre naṃna talegū bāyigu beṃ-
22. ṇṇe yiṭu māḍuttāreṃdu bēḍukomḍu yidēne
23. Śidāpurada Vaṃnegaṇḍa yajamāna Maritimṃma nahalli Dāsē-gauḍa
24. yivaru yibbaru yajamānaru 100 mane aṇṇa-taṃmaṃdiru
25. yivara yibbara mātina prakāra Śidhāpura Kūḍūti vubhayatāpi-
26. galu yaraḍu yise prakāra grāma-gauḍike anubhaviśikoṇḍu bu-
27. tana sēve Gōpā'a Krishṇasvāmi sēve Kaṃbadaiyyana sēve Lakshmidēvara
28. sēve māḍi bāna vagaire yaraḍu yise prakāra dēvatā-sēvegalu naḍasi-
29. koṇḍu 100 maneya sartina myāḷe yaraḍu yise prakāra varusha va-
30. rushe naḍasiḱoṇḍu hōḷullavaru yivara mātige prati hēḷade hō-
31. galulluvaru 12 kaivāḍa bārā-banūti saha yiṭṭu koṇḍu dēvatā-
32. sēve vagaire naḍasiḱoṇḍu hōgalullavaru Gōpā'a-Krishṇasvāmigē
33. Yaṃgaṭapurada Vaiyisṭamanē pūjārri Vaṃnegaṇḍana taṃmanē

30. yiragârara pûjârri Guṇḍalahalli yajamananê Lakshmidêvara pû-
31. jârri Yire Vannegaudana tammane amṇu vuvvina yaḍage yivarigê
32. guruvuḡaḷu Penagoṇḍe Bijavârada Tiramala-tâtachârê guruvuḡaḷu Van-
33. negauḍa Marri Timmanahalli Dâse-gauḍa guruvuḡaḷu yî 3 vara mâtige pra-
34. ti hêlade 100 maneyavaru tappidare 12 kaivâḍave âgali tapidare Kâṣiya-
35. lli mâḍida daivadrôha kuladrôha mâḍida hâge hôgaluḷavaru
36. yaṁḍa bariśida jairêkhe Śâlivâhana śâkha varushaṁḡaḷu
37. 1386 ne Târana samvatsarada Âshâḍa śuda 5 Stiravâradallu

Note.

This record purports to give details regarding the stone inscription of the Rishabhêśvara temple (in the village of Siddâpura) in the year S'1515 Vijaya sam. Kâr. śu. 15 (October 23, A.D. 1593). But the story given here is quite different. See Ep. Carn. XII. Maddegiri Taluk No. 21.

It informs us that the fort of Kuḍuti, a hamlet of Siddâpur, was built by Kambegaḍa and others, among the 100 families of the village, at an expense of 1892 varahas and that this amount which had been borrowed by Karegaḍa and Kambegaḍa was paid off by a woman named Jirle Mallamma. She also got a well constructed in front of the temple at Kuḍuti at a cost of 30 varahas and also fed people freely on the occasion and made presents to artisans and priests. Two temples, viz., those of Kambadaiya (Narasimha) and Gôpâlakṛishṇa were built by her in the same village and above the steps of the well dug by her, she got two pillars set up and had her figure carved on one of them. Her request is that every way-farer who passes near by might pour a handful of water over the head of her image and that her descendants might put a little butter over the head and in the mouth of the image just after cows and buffaloes give birth to calves. Further, Jirle Mallamma has also instructed that Vannegaḍa of Siddâpura and Dâsegaḍa of Maritimmanahalli should be regarded as heads of the 100 families of the villages Siddâpura and Kuḍuti and that the office of gaḍa as well as the management and upkeep of the temples of Bûta (temples enshrining spirits or ghosts), Gôpâlakṛishṇa, Kambadaiya and Lakshmidêvi, should be divided equally among both and that the hundred families of the two villages and the 12 village officers should obey them. It was further laid down by her that the Vaishṇava (Sâtâni) family of the village Yangatapura should conduct the worship of Gôpâlakṛishṇasvâmi and that the family of the younger brother of Vannegaḍa should look after the Vîragals in the neighbourhood and that the *yajamân* (head) of Guṇḍalahalli should conduct the worship of Lakshmidêvi shrine and that Hirevannegaḍa's younger brother should have charge of the flowers and fruits (to be offered to gods ?) and the Tirumala Tâtachâr family of Penagoṇḍe Bijavara should be regarded as gurus. A severe imprecation was laid against any of the hundred families or of the twelve officials of the villages who might disobey the above Vannegaḍa, Dâsegaḍa of Maritimmanahalli and the guru.

The document is called Jayarêkhê, the writing of victory and is dated Saturday fifth lunar day of the bright half of the month Āshāḍha in the year Târaṇa S' 1386 (viz., June 9, 1464 A.D., a Saturday).

It may be remarked that the above copperplate inscription merely records the tradition regarding Jirle Mallamma and her charities. The dating is quite wrong since the copperplate inscription purports to give details connected with the stone inscription dated one hundred years later. Probably S' 1386 is a mistake for 1686 and the true date of the record is S' 1686 Târaṇa sam. Āshâ. śu. 5 (July 4, 1764) which is however a Wednesday, not Saturday as stated in the grant. The characters too are of a modern date.

98.

On a boulder near a spring called Manushyanachelime in the village Āvikatte in the Hobli of Madhugiri.

Kannada language and characters of the 19th century.

1. Madhugiri Gaṇanâta
2. Paḍarangoy Aṇaya-
3. chara

Note.

This inscription is engraved on a rock close to the forest range on a hill adjoining Madhugiri. Near by, the figure of a man with hands folded is carved on the rock. The inscription seems to record the salutation of a man Aṇayâchâri of Pâṇḍurange to the god Gaṇanâtha of Madhugiri.

99.

On a stone set up in a field to the north of the village Kâramaraḍi in Madhugiri Hobali.

Size 4' X 2'.

Kannada language and characters of the 16th Century.

1. Paridhâvi-saṃvatsarada Mâ-
2. gha ba 11 śrīman mahânâḍa-pra-
3. bhū Bijjavarada Muṃmaḍi Chikapagaḍarayanava-
4. ru Kogagaḍage koṭṭa nentaru-godaḡi-mânyada holav ikkaḷa bhû-
5. miya v ikkaḷa holavanu naṃma vaṃ-
6. śadavaru vaṃśadavaragaḷinda mârīsi-
7. koṇḍu ho'ava koḍadavanu naṃma vaṃśada i hu-
8. ṭatakavanalâ

Note.

This records the gift of a plot of land of the sowing capacity of two ko'agas made to Kogagauda as *nettaru-koḍagemānya* for services in war by the chief Mummaḍi Chikapagaḍaraya, *mahânâḍuprabhu* of Bijavara. An imprecation is laid against his descendants who might get the land sold and take it away from the descendants of the donee. No Śaka date is given. Merely the name of the year Paridhāvi and the tithi, 11th day of the dark half of the month Māgha are given. The characters seem to be of 16th century and the date may probably correspond to February 9, A.D. 1553. (Compare also Nos. 95 and 96.)

100.

On a slab built into the north wall of the garbhagriha of the Śiva temple in the village Doḍḍēri in Doḍḍēri Hobli.

Kannāḍa language and characters of the 17th century.

1. Lakahaḷiya Kāriyappana maga
2. Mari Kenchaṇa Vaḍeru Lingēśvarage
3. koṭa Konti Doḍḍēri maṭha

Note.

A maṭha at the village Konti Doḍḍēri is recorded to have been given away for enshrining god Lingēśvara by a Lingāyat priest? Mari Kenchanavaḍeyar, son of Kāriyappa of the village Lakkahaḷli. No date is given.

101.

On a slab in the pavement of the main street in the same village Doḍḍēri.

Kannāḍa language and characters of the 18th century.

1. Yīśvara-saṃvatsarada Pushya sudha 10 lu
2. Konti Doḍḍēriya Rangagaḍara
3. mommaga Kenchanagaḍara
4. komāra Doḍḍanna-gauḍa-
5. rige koṭa koḍagi-māṃnya

Note.

This records the gift of some koḍagi land to Doḍḍannagaḍa, son of Kenchanagaḍa and grandson of Rangagaḍa of the village Konti Doḍḍēri. Why the village is called Konti Doḍḍēri is not definitely known. Probably it is named after the village goddess Kontyamma. The grant is dated 10th day of the bright half of Pushya in the year Śvara (Jan. 18, 1753 A.D. ?). The name of the donor is not given nor the exact date.

102.

On a rock in the lane to the south of the same village (Dodḍēri).

Kannāḍa language and characters of the 17th century.

1. Chitribhānu-samvatsarada Kārti-
2. ka sudha 5 lu śrī Malpāgaḍa
3. Kāligaḍa Girigoḍanu saha koḍa-
4. giyāgi koṭṭa māmnyada
5. hola maṅgaḷa

Note.

This records the grant of a *koḍagi* (rent-free land) to some one not named by certain gaḍas named Malpā-gaḍa, Kāligaḍa and Girigaḍa. No date is given. The characters seem to be of the 17th century and Ch'itribhānu may correspond to A.D. 1642 and the whole date may be regarded as equivalent to April 24, 1642 A.D.

103.

On a pillar of a ruined mantapa of the temple of god Ahōbala Nārasimha to the west of the village Jakkanahalli in the same Hobli of Dodḍēri.

Size 6' × 1'—6".

Kannāḍa language and characters.

1. vijayābhuydaya
2. Sālavāhana
3. śaka varushagaḷu
4. 1710 ke sanda
5. vartamāna
6. Kilaka-nāma-sam-
7. vacharada Kā
8. śu 15 lu Bhānuvā-
9. radallu
10. Puravara
11. Ranga-gaḍana
12. bhōjana-sālā
13. maṅṭapa dharma

Note.

This records the construction of a dining-hall (*bhōjanaśālā-maṅṭapa*) near the temple of Narasimha by Rangagaḍa of Puravara. The date is given as Sunday 15th lunar day of the month of Kārtika in the year Kilaka S' 1710, and corresponds to November 13, A.D. 1788 but the week day is Thursday and not Sunday as stated in the record. Puravara is a village in Madhugiri Taluk.

104.

On a stone standing in a forest to the west of the same village Jakkanahalli.

Size 7' × 2'.

Kannada language and characters.

1. Yiraguṇḍeya Râ-
2. chagaṇḍana maga A-
3. yaṁṇana kere

Note.

This merely records the construction of a tank (in the neighbourhood) by Ayaṇṇa son of Râchagaṇḍa of Yiraguṇḍe. The characters seem to be of the 18th century.

105.

On a stone standing in the waste-water channel of the tank Gûlikaṭṭe in the village Basavanahalli in the same Hobali of Doḍḍêri.

Size 5' × 1'.

Kannada language and characters of the 18th century.

1. yi Gu-
2. liyappa-
3. na kereya-
4. nu âku-
5. vaḍadu
6. gadeya
7. geyida-
8. tana bâ-
9. yivaḷa-
10. ge katte

Note.

This consists of a direction and a curse not to bring under cultivation or divide into plots (*âkuvaḍe*) the land under the tank of Gûliyappa. The tank was apparently meant for the supply of drinking water to men and beasts. No date nor name of the ruler is contained in the record.

106.

On a stone set up to the south of the same village (Basavanahalli).

Size 2' × 1 — 6''.

Kannada language and characters of 17th Century A.D.

1. Hulekereya gaṇḍa
2. Ningapage koṭṭa kere-
3. goḍage mānya dharma

Note.

This records the gift of land as *kerekodage* to Ningappa, headman (*gauda*) of the village Hulekere. *Kerekodagi* is the name given to grants of land made for encouraging persons to build tanks. Hulekere is the name of a village in Maḍakasira Taluk about 5 miles from the village Basavanahalli. No date nor name of the ruler is given.

107.

On the lintel of the *sukhanāsi* doorway of the ruined Hampêśvara temple in the *béchirák* village Hampasandra, a hamlet of the village Chandragiri in the same Hobli.

Kannaḍa language and characters of the 15th century.

1. Bireyanāya-
2. kana heṇḍati Nā-
3. ki-nāykiti Hampe Virū-
4. pākshaṇ-ālayava māḍisidu

Note.

The construction of the temple dedicated to god Hampe Virūpāksha by Nākināyakitī, wife of Bireyanāyaka, is recorded in the grant.

No date is given. The characters seem to be of early Vijayanagar period and hence the temple might have been constructed about the beginning of the 15th century.

108.

On a stone lying in the rice-field belonging to Rāmalingappa in the same village Chandragiri.

Size 1' X 1'.

Kannaḍa language and characters of the 19th century.

1. yida kaṭi-
2. sidavaru
3. Arurage-
4. ya Nagaya

Note.

This records the construction of something, probably a well, near which the inscription stone is found by Nāgayya of the village Arurage.

On a stone lying in a rice-field of the village Bissanapâlya, a hamlet of the village Doḍḍêri in the same hobli.

Size 3'—6" X 2'—0".

Kannaḍa language and characters of the 16th century.

1. śubham astu
2. Manmatha-sampvatsara-
3. da Kârtika ba 9 lu
4. śrīmaṇ mahânâ-
5. yaka Rangapayyanavara kâ-
6. rya-kartarâda Bhima-
7. payanavaru Doḍḍêriya
8. Avabhaḷa-gauḍarige Lakshu-
9. miyapurada kereya keḷage
10. koṭa mânyada-dharma.

Note.

This records the gift of some land to a village headman named Avabhaḷagaṇḍa of Doḍḍêri under the tank of Lakshmipura (a hamlet of Doḍḍêri about a mile distant) by Bhīmapaya, manager for the affairs of the chief, Mahânâyaka Rangapaya (of Harati).

The date is given as the 9th lunar day in the dark half of Kârtika in the year Manmatha. No śaka year is given. A Rangapanâyaka of Harati is referred to in an inscription of about 1580 in the village Kaggalaḍu, Sira Taluk. E. C. XII, Sira 53. From the nature of the alphabet used in the inscription, it may be supposed that the present record is also of the same period and probably contains a grant of the same king. The date of this epigraph may be therefore tentatively taken to be 15th November 1595 A.D.

On a boulder to the north of the bêchirâkh village Venkaṭêśapura in the same Doḍḍêri Hobli.

Kannaḍa language and characters of the 19th century.

1. Bhâvâ (ṇa) da baravinalu
2. yī mânyada holavaru
3. Annadâni-
4. dêvaru koṭadu

Note.

This records the gift of some land free from rent made by Annadâni-dêvaru (a Lingâyat priest). The name of the donee is not given. The grant is stated to have been made during a famine in the year Bhâva. No further details of the date are contained in the record. The characters seem to be of the latter part of 19th century. The year Bhâva may therefore be presumed to be A. D. 1874.

111.

At the village Koḍagadâla, in the Hobali of Puravara, at the entrance into the fort.

Kannāḍa language and characters of 16th century.

1. Vijaya-samvatsarada Jyêshṭha śu 10
2. Mummaḍi Chikapagaḍaru i kôṭeya kaṭidu

Note.

This records the erection of the fort at Koḍagadâla village by the chief of Bijavara named Mummaḍi Chikapagaḍa who probably ruled in the middle of 16th century A.D. The year might correspond to S' 1515 Vijaya (1593 A.D.) See No. 95 of the present Report.

MADRAS PRESIDENCY.

ANANTAPUR DISTRICT.

Maḍakasira Taluk.

On a stone slab standing in the temple of the god Hanumantadēvaru in the village Hullekere Dēvarahaḷḷi, a hamlet of Agalī, about 2 miles from the village Kārpēnahaḷḷi of Madhugiri Taluk.

Size 5' × 3'.

Kannaḍa language and characters of the 16th century.

1. śubha-
2. m astu
3. Aḡaḷeya grāmaka sa-
4. luva Hulekere-grāma-
5. vanu Gautami-tīra-dali
6. Krishṇarāya-mahārāya-
7. rige puṇya-vāgabēkendu Ti-
8. maṇṇanāykaru Mārkaṇḍēśva-
9. ra-dēvara sannnidhiyali dīpā-
10. hārtti koḍage sarvamānya-
11. vāgi dhā-
12. re māḍi-
13. da agra-
14. hāra
15. maṇaḷa
16. mahā
17. śrī śrī śr.

Note.

This record was issued during the reign of the Vijayanagar king Krishṇarāya (1509-1529) by a dependent chief named Timmaṇṇanāyaka and registers a gift for the king's merit, of a village Hulikere, a hamlet of Agalē as an agrahāra, free from taxes, for waving lamps before some god. Which temple was to benefit by this gift is not stated but it is possible to infer that the temple of Mārkaṇḍēśvara on the banks of the Gautami river in whose presence the gift is stated to have been made, might be the shrine in question. This temple may probably be the same as the Mārkaṇḍēya (called also Mārkaṇḍēśvara) temple on the Gôdāvari in the town of Rajahmundry. The chief Timmaṇṇanāyaka of this record was the founder of the Harati kingdom. There are several inscriptions of the Harati chiefs in the neighbourhood. No date is given in the epigraph.

BOMBAY PRESIDENCY.

NORTH KANARA DISTRICT.

113.

On the doorpost of Tirumala temple in the village Banavâsi in Sirsi Taluk near the village Jade in Sorab Taluk, Shimoga District. (Plate XVIII. 1.)

Size 3'—2" × 1'—3".

Kannaḍa language and characters.

1. śrī namas tunga-siraś-chumbi-chan-
2. dra-châmara-châravê | trailôkya-nagarâ-
3. rambha-mûla-stambhâya Śambhavê ||
4. svasti śrīmanu mahâmaṇḍalêsvaram
5. arirâya-vibhâḍa bhâsege-tappuva-râ-
6. yara-gaṇḍa pûrvva-paśchima-samudrâdhisvaram śrī Vîra-Bu-
7. kkarâyanu Hastinâvatî-puradalli sukha-san-
8. kathâ-vinôdadim râjyam geyuttam ire tat-pâ-
9. da-padmôpaîvi Mâdhavânkanu Banavaseya pannirchhchhâ-
10. siraman âluva kâladalû avara baṇṭa Nandâûrada Chaû-
11. ḍarasana maga Aûbhaḷanâthanu tanna oḍeya Mâdhava-
12. danḍanâthanage manôratha-siddhiyahanthagi Gôpinâtha-dê-
13. vara dēvâlayavanû jîrînôddhâraavanû mâḍi
14. â-dēvara aṅga-raṅga-bhôgav â-chandra-sthâiyiâ-
15. gi naḍavantâgi Guttiya hadinenṭu-Kampanada ga-
16. ūḍu-prajegaḷige ū hêḷi Banavaseyali kû-
17. ṭava mâḍidalli Yeḍenâḍinge mukhyar appa śrī-
18. mad anâdiya paṭṭada piriagrahâ-
19. ram Ye'ase Kuppagaḍeya mahâjanaṅgaḷu Soraba-
20. da Tammagaûḍa Tavenidhiya Bommagaûḍa Kesa-
21. lûra Mēchagaûḍa Koṇḍavaṭi-nâḍinge mukhyarappa
22. Hechchitada Bommaṇa Bâḷeyahalliya Narasappa Nâgarakhaṇḍeya-
23. kke Kuppataûra Gôpagaûḍa Huru'eya Hotteya Tammagaû-
24. ḍa Nêriligeya Bâlappa Hiriya Jiduvalige Gaûḍarayya . . . Hi-
25. ṭṭa (?) ravalliya Chikkagaûḍa Bisṇagaûḍa Chikka Jiduvaligege Beṭṭaya
26. Motiya Tambâḍibôva Kēsavadêva Hangeya Haḷiga Sivagaûḍa
27. Âchagaûḍa Hariyapa Haḷigege Sirivantiya Chikkaṇṇa Kaû-
28. reya Bommaṇa Sirivanti Mudda-gaûḍa Hasuvalatiya Tammagaûḍa
29. Baḍaga Gôveya Bommagaûḍaaya Varaligege Hiriyaalagaûḍa
30. Chikkaralagaûḍa Âlavalîya Sampagaûḍara Bunâḷiga

31. ppa Haruvûra Hâlappa Hasirihali Kanchalagaûda Hirûta
32. Pârigaûda Chêlûra Marisinga Gaṇḍaguli Haḷiga Mâragauḍa Man-
33. galûra Bîrappa Hariyasiya Âdamma
34. Banavasiyalli koṭṭa
35. varusha 1290 neya Kilaka-samvatsara

(The rest is covered by the basement.)

Translation.

(Usual salutation to Śambhu). Be it wel'. While the illustrious Vîra Bukkarâya, mahâmaṇḍalêśvara, destroyer of hostile kings, defeater of kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatîpura :

During the time that Mâdhavânka, a dependant on his lotus feet was ruling Banavase 12000 :—

His servant, Aubhalanâtha, son of Chaṇḍarasa of Nandavura renovated, in order that his master Mâdhavadanḍanâtha might attain all his desires, the temple of Gôpînâtha and for the conducting of the services of personal decorations of the god and of festivals for as long as the moon lasts, sent word to the *gaûḍa-prajega!* in the 18 kampas of Gutti and held a meeting of theirs at Banavase :—

Thereupon the chief citizens of Yedenâḍ comprising the *mahâjanas* of the illustrious everlasting consecrated senior agraharas Yelase and Kuppagaḍḍe, Tammagaûda of Sorab, Bommagauḍa of Tavanidhi, Mêchagaûda of Kesalûr :—the chief citizens of Koṇḍavatinâḍ including Bommaṇa of Hechchita, Narasappa of Bâleyahalli, Gôpagauḍa of Kuppâtûr of Nâgarakhaṇḍa, Hoṭṭeyatammagaûda of Hurule, Bâlappa of Nêrilige, Gaṇḍarayya of Hiriya Jiduvalige, Chikkagaûda and Bisudagaûda of Hiṭṭaravalli, Beṭṭaya of Chikka Jiduvalige, Tambâḍibôva of Moti, Kêśavadêva, Haḷiga of Hange, Sivagaûda, Âchagaûda, Hariyapa, Haḷigiga, Chikkaṇṇa of Sirivanti, Bommaṇa of Kaure, Muddagaûda of Sirivanti, Tammagaûda of Hasuvalati, Bammagaûdaya of Baḍagagôve (North Gôve), Hiriya Aralagaûda and Chikk Aralagaûda of Varaligege, Bunâlîga, (son) of Sampagaûda of Âlavalî, Hâlappa of Haruvûr, Kanchalagaûda of Hasirihali, Pârigaûda of Hirûr, Marisinga of Chêlûr, Haḷiga of Gaṇḍaguli, Mâragauḍa, Bîrappa of Mangaḷûr, Âdamma of Hariyasi.....gave in Banavasi..... in the year Kilaka, 1290th year.

Note.

This belongs to the reign of the Vijayanagar king Vîra Bukka Râya (1377-1404) who is stated to have been ruling in Hastinâvatipura (Ânegondi). Mâdhavânka, called also Mâdhavadanḍanâtha, is mentioned as the governor of Banavase 12000 province, and a subordinate of his, named Aubhalanâtha, son of Chaṇḍarasa of Nandavara, is said to have restored the temple of Gôpînâtha as desired by his master and in order that services in the temple might be conducted for ever, he is stated to have applied for

help to the *gaudupraje* (gauda is the village headman) of 18 *kampanas* (divisions) of Gutti (also known as Chandragutti in Sorab Taluk). We further learn that accordingly a meeting (*kûṭa*) was held at Banavasi and among those assembled were the *mahājanas* of the agraharas Yelase and Kuppagaḍde and the *gaudas* of the villages Sorab, Tavanidhi, Kesalur, Hechchita in Koṇḍavaṭināḍ, Bāleyahalli, Kuppaṭūr in Nāgarakhaṇḍa, Hurule, etc. These villages are found mostly in the Sorab Taluk and also in the neighbouring Taluks of Śirsi, Mangalur, etc. The names of the *gaudas* of these villages, Tam-magaḍa, Bommagaḍa, etc., are also given. The nature of the grant made by those assembled is not clear but some land seems to have been given in Banavasi to the temple.

Mādhavānka of the present record is also referred to as Mādhavāmātya, Mādha-varāya and Mādarasa Voḍeyar in several inscriptions of Shimoga District¹ and also in the Goa copperplate grant of A.D. 1391 (JB. Br. A. S. IV). See also Nos. 90, 115 and 116 of the present Report. The date of the present grant is the year Kilaka Ś 1290 (A.D. 1368).

114.

At the same village Banavase, on the 8th pillar in the 3rd row in the central hall of Madhukēśvara temple.

Kannāḍa language and characters.

1. bhūmaṇḍalāchāryyarum Śiva-samaya-vārddhi-
2. varddhana prabhāvarum madana-mada-garvvāpaharaṇa-Triṇētra
3. bharaṇarum anna-dāna-gōdāna-bhūdāna
4. vinōdarum āsrita-iana-Kalpavriksharum
5. pavitrikruta-gātrarum Kādambārāya-samuddharana
6. chakravarttigalum śrī Madhukanātha-dēvara di-
7. vya-śrī-pādapadmārādhakarum appa śrī Lākuleśvaradēvayyagaḷa karakama-
8. ḷa-jāta Chikidēvayyagaḷa kayyalu śrī Madhuka-nātha-dēvari-
9. vanū ā-chandrārka-sthāyiyāgi naḍasuvantā-
10. gi koṭṭaru i dharmmavanū āvanānobbanu pālisidātanū Gaṅgā-
11. -tīradalli sahasra-kavileyanū chaturvvēdiya-hanthā brāhmaru-
12. galige koṭṭātanu yi dharmmavanū āvanobbanu alupidātanu Gan-
13. gā-tīradali chaturvvēdiyahanthā Brāhmaṇananū sahasra-kavileya-
14. nū vadhīsidātanū || sva-dattam para-dattam vā yō harēta vasum-
15. dharā | shashṭhir-vvarusha-sahasrāṇi viṣṭāyām jāyate krimiḥ || dāna-
16. pālanayōr madhyē dānāchhrēyōnupālanam | dānāt svarga-
17. m avāpnōti pālanād achyutam padam || sāmānyōyam dharmma-
18. sētur nrupāṇam kāle-kāle pālanīyō bhavadbhūḥ | sarvvān ētā-
19. n bhāvinah pārtthivēndrān bhūyō-bhūyō yāchatē Rāmachan-
20. draḥ | Pombuchcha-Dēvarāḷasya kumārēṇa Murārīṇa li-
21. khitam śāsanam idam Madhukēśasya sannidhau ||

(1) E. C. VII Shikarpur 35, 281, 282; Honnali 84; E. C. VIII Sorab 116, 152, 181, 375; Nagar 34; Tirahalli 147.

Note.

This is an incomplete record engraved on a pillar of the Madhukêśvara temple. The epigraph begins in the middle and it is difficult to make out which inscription formed its beginning. In the beginning of lines 1, 3—6 and 9, some letters are lost and this adds to the difficulty in interpreting the meaning of the inscription.

As it is, the epigraph seems to record a grant made for the services in the temple of Madhukanâtha (or Madhukêśvara, in Banavase) by some people and given to the custody of a Śaiva priest whose name is Chikidêvayya, disciple of Lākulêśvara-dêvayya. The epithets applied to this priest, viz., preceptor of the world, causer of the ocean of Śiva-samaya to swell up, a Triṇêtra in destroying the pride of Cupid, delighter in the gift of food, cattle and lands, a wishing-tree to dependants, pure in body, an emperor who raised up Kadamba kingdom, worshipper of the lotus feet of Madhukanâtha (lines 1—6) are identical with the titles of Chikidêvavodeyarayya to be found in No. 116 of this report dated 1368 A.D. The present record is engraved in characters of the same period and is probably of about the same date.

After the usual imprecatory stanzas the inscription next contains the name of its engraver, Murâri, son of Dêvarâja, of the village Pombuchcha (same as Humcha in Nagar Taluk). No date is given.

115.

In the same Madhukêśvara temple, on the 7th pillar in the 2nd row. (Plate XVIII, 2.)

Kannaḍa language and characters.

1. śri namas tunga-śirah-chumbi-chandra-châmara-châravê
2. trailôkya-nagarârambha-mûlastambhâya Śambhavê
3. svasti samadhigata-pañcha-mahâśabda râjâdhirâja râja-pa-
4. ramêśvara Turushka-râya-śirah-kanduka-kriḍâ-vinôda Magadha-râ-
5. ya-mâna-marddana Andhra-râya-gandha-sindhura-pañchânana Mâlava-
6. râya-kâlôraga-jâla-Vainatêya Barbbararâya-Kichaka-durbbalikara-
7. na-Kauntêya Hammira-râyândhakâra-nirmmûlana-gharmmakirana
8. Gûrjararâya-bhûrjapâda [pa]-sphûrjita-kathôra ?-kuṭhâra Chôlarâya-
9. [Kâma] hêlapaharana-Bhâlâlôchana Chêrarâya-vira-kuñjara-châru-kanṭhira-
10. va Kharppararâya-sarppa-râja-darppôchchâṭana-śakuntâdhiśvara Chôlarâ-
11. ya-Kâma-kôpâgninêtra chatuh-samudra-mudrânkita-nija-śâsana Pâkaśasana-
12. pramukha-digdêvarâ[ṭ]madhyama-lôkapâla śrîmad Bukkarâja-dharâdhinâ-
tha-ta-
13. nûbhava sva-kara-vinihata-śârdûla mruga-mrugayâ-vinôdana śrî-vira-
14. Hariharêśvara Hastinâpuriyalli sukha-sankathâ-vinôdadim pruthvî-râ-

15. jyam geyyuttiralu | tat-pâdapadmôpajîvi śrîmad Gaûri-kucha-kalaśa-
16. kunkumânkita-lasita-vakshasthala-charaṇa-sarasîruha-lôlambamâ-
17. na-matta-madhukara Śaivâgama-vârddhi-varddhishṇu-sudhâkara svâmi-kâ-
ryya-
18. dhurandhar-Âñjanêya duramâtya-durnaya-Duśśâsana-nihêśhikruta-
19. Bhîmasêna apratihata-śakti-dhara atarkkita-pratâpa Rug-Yajuh-Sâmâ-
tharvva-
20. vêda-vêdânga-kausalâ paschima-pârâvâra-kalita-Gôvânagara-virâjamâ-
21. na-Kubêra-simhâsana Kuntala-vishaya-ramyamâna-Gômanta-śikhari-sanni-
22. vêśa Vanavâsi-pramukha-shôḍaśa-sahasra-janapadôpêta-râjya-giri-śikhara-
sim-
23. ha-kiśôra

Translation.

(Invocation to Śambhu.) Be it well. While the illustrious Vîra Hariharêśvara, acquirer of the band of five musical instruments, *râjâdhirâja*, râjaparamêśvara, delighter in playing as with a ball with the head of the Turushka king; destroyer of the pride of Magadha king; a lion to the scent elephant that is the Ândhra king; a Garuḍa to the hosts of black serpents, the Mâlava king; a Kauntêya (son of Kuntî, viz., Bhîma) in destroying the power of Kîchaka, the Barbara king; a sun in dispelling the darkness the Hammîra king; a glistening, fierce axe? to *bhûrja* tree the Gûrjara king, a Rudra in destroying the pleasures of the Chôla king; a beautiful lion to the powerful elephant the Chêra king; a Garuḍa in breaking the pride of the lord of serpents, the Kharpara king; possessor of unobstructed power, a Rudra in his fury to the Cupid the Chôla king; ruler of all the lands bounded by four oceans, protector of the gods of the quarters headed by India (?); lord of the earth; son of the illustrious king Bukkarâja, ho'der of the tiger in his hand, delighter in hunting the deer, was ruling the earth in peace and wisdom, in Hastinâpuri. A dependent on his (Harihara II's) lotus feet, a proud bee sporting in the lotus feet of (Śiva) whose chest is marked with the saffron on the breasts of Gauri, a moon in causing the sea of Śaivâgama to rise, an Âñjanêya in managing the affairs of his lord, a Bhîmasêna in blotting out of existence Duśśâsana that is, the evil advice and wicked government of bad ministers, endowed with invincible prowess, possessor of incalculable strength, skilled in the Rig, Yajus, Sâmâ and Atharva Vêdas and Vêdângas, a young lion on the peak of the mountain, that is, the kingdom of 16000 *janapadas* (villages) including the lion seat of Kubêra shining in the city of Gôvâ on the shore of the western ocean, and Vanavasi situated near the Gômanta hill adorning the Kuntala kingdom.....

Note.

This record is also engraved on another pillar of the same temple and is incomplete at the end. It begins with the usual invocatory verse in praise of Śambhu. We next find the various titles of king Vîra Hariharêśvara (Harihara II. 1377-1404), son of

Bukka I, ruling at Hastināpuri (Ānegondi). A subordinate of his with various attributes is next referred to, but his name is not found. Here the record abruptly ends. The epithets applied to the king's subordinate especially, the moon in causing the sea of Śaivāgama to swell, lord of Gôvānagara in the west coast, suggest that the person referred to is very probably Mādhavānka or Mādhavāmātya referred to before. No date is given.

116.

At the same village Banavase, on a stone standing to the south of Madhukaiṭabhēśvara temple.

Size 3'—3" X 1'—9".

Kannada Language and characters.

1. śrī namas tuṅga-siraś-chumbi-chandra-chāmara chāravê l trai-
2. lōkya-nagarārambha-mūlastambhāya Śambhavê l svasti
3. śrīmanu mahāmaṇḍalēśvara arirāya-vibhā-
4. ḍa bhāsege-tappuva-rāyara-gaṇḍa pūrvva-pāśchi-
5. ma-samudrādhipati śrī-vīra Bukkarāyanu Hasti-
6. nāvatīpuradalli sukha-sankathā-vinōdadim rājyam gei-
7. uttam ire tat-pāda-padmōpajīvi svasti śrīmanu mahā-pra-
8. dhānam Mādhavānkanu Banavasiya pannichhāsīraman ā-
9. ḷuva kālādalli svasti śrī jayābhyudaya Saka varusha 1290 ne-
10. ya Kīlaka-saṃvatsarada Vayisākha ba 30 Sōmavāra sūryya-
11. grahaṇa sankrānti vyetīpāta kūḍidanthā puṇya-kāladalu sva-
12. sti samadhigata-pāñcha-mahāsabda mahā-māhēśvaram śrī Baṅka-
13. nātha-dēvara dibya-śrī-pāda-padmārādhakarum appa Raṭṭikalla prabhu
14. Sivadēvaṅgaḷa maga Nāgappanu Banavaseya Madhukanātha-dēva-
15. ra samīpadalli śrī Virēśvara-dēvara pratishṭheyanū māḍi svasti
16. śrī Jayantī-puravarādhīśvaram śrī Madhukanātha-dēvara divya-
17. śrī-pāda-padmārādhakarum appa rāya-rāja-guru-bhū-
18. maṇḍalāchāryya Siva-samaya-vārdhi-varḍhana-śaraśchandra-chandrikā-
- prabhā-
19. varum Madana-mardana-parvata-nivāsi-pramōdarum Kāḍamba-rāya-kuḷa-
20. āchāryyarum appa Lākūlēśvara-dēva-voḍeyara kumāra Chikki-Dēva-
21. [vo] ḍeyara kayyalu a-Banavaseya eṇṭu hiṭṭu pañcha-maṭhada sa-
22. [maksha]-dalu ā Virēśvara-dēvarige anga-ranga-bhōga nanda-divigege

Translation.

Good fortune. (Invocation to Sambhu).

Be it well. While the illustrious Vira Bukkaraya, mahāmaṇḍalēśvara, conqueror of hostile kings, champion over kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastināvatīpura :

A dependent on his lotus feet; be it well! While the illustrious mahāpradhāna Mādhavāṅka was reigning over Banavase 12000.

Be it well : On the holy occasion of solar eclipse, sankrānti and Vyatīpāta occurring together, on Monday the 30th day of the dark fortnight of Vaiśākha in the victorious and prosperous Śaka year 1290, the year Kīlaka.

Be it well : Obtainer of the band of five musical instruments, a great devotee of Mahēśvara, worshipper of the sacred lotus feet of the god Bankanātha, Nāgappa, son of Sivadēva, chief of Raṭṭikal, set up the god Virēśvara near the god Madhukadēva of Banavase and be it well; for the decorations and festivities and perpetual lamp of the said god Virēśvaradēva gave away in the presence of the eight *hiṭṭu* (?) and five matts of the said Banavase, into the hands of Chikkidēva Voḍeyar, son of Lākūṣēśvaradēva, worshipper of the holy lotus feet of god Madhukanātha, the presiding deity of the excellent city Jayantīpura, preceptor of the king of kings, spiritual guide of the universe, endowed with the brightness of the rays of the autumnal (śarat) moon in causing the sea of the faith of Śiva to rise up, delighter of the inhabitants of the mountain of Śiva (Kailāsa), hereditary preceptor of Kadamba kings.....

Note.

This inscription has been noticed in P. 206 of Indian Antiquary, Vol. IV. It is of the reign of the Vijayanagar king Bukka I (Circa 1356-1377) and refers to his minister, *Mahāpradhāna* Mādhavāṅka, governor of Banavase 12000 province. A dependant of Mādhavāṅka named Nāgappa, son of Sivadēva, chief of Raṭṭikal is stated to have set up the god Virēśvara near the linga of Madhukēśvara in Banavase and made some endowment for the said god, placing it under the management of the Śaiva priest Chikkidēva Voḍeyar, son (or disciple) of Lākūṣēśvara-dēva Voḍeyar. The grant seems to have been made in the presence of the eight *hiṭṭus* (?) and five matts of Banavase. The meaning of the word *hiṭṭu* is not clear.¹ The remaining part of the inscription below containing probably the details of the endowment made is covered up by the building and hence the present record is incomplete.

The date of the record is S' 1290 Kīlaka Vaiśākha ba 30 Monday and is equivalent to Wednesday (and not Monday) 17th May 1368 A.D. The other details regarding the date given in the grant, *viz.*, Sankrānti, solar eclipse and Vyatīpāta did not occur in the day. They were probably added to make the gift look more meritorious. The exact position of the village Raṭṭikal referred to in the record is not known.

¹. See however Note 30 in P. 257, J. B. Br. A. S. Vol. X.



PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 106—No. 117).

BOMBAY PRESIDENCY.

117.

Panduranga-palli grant of Avidheya. (Plate XIX.)

Text.

I. b.

1. Śvasti vasudhādhibathi ¹ raṅga Vidarbhâśmaka vijêtâ Mânâṅka nripatih
2. śrī Sâtkunta dharâ naḥ ² pra-î sitâ | prajâsu śântyâ vinayêna sâdha ³ shu
3. dvishatsu śauryyêna nayêna râjasu | tyâgêna sarvvatra cha yaḥ pra-
4. kâśatê lōkântarasthōpi guṇair iha sthitaiḥ | Dêvarâjaḥ suta-
5. s tasya Dêvarâja iḷâśritât ⁴ | chakârâsama-sampattim dhîratvê yas sva-
6. tô jayân ⁵ | chhadama-vyatitam vinayêna śauryya-tyâgâdinâ sūribhir apra-
7. mēyaḥ | satyakriyâbhiś chhala-viprayuktam śuddhâ guṇâs tasya babhūḥ
prakâśāḥ ⁶

II. a.

8. tasyâpi sūnur nripatīn vijêtâ pratnân navinōpi guṇair vviśuddhaiḥ |
9. shaḍ-vargga- śatrōr avidhēyakârī rājâ yatas tēna kilĀvidhēyaḥ
10. adhîta mâtira dâta kṛita-praṇayanair nri-
11. paiḥ | svastyâdyapi praṇautīyam pradâtum priyam asya giḥ | pûritâśōpi-
12. sachchakraḥ sadâ tēna viprâ-
13. ya tatvajnânavi-
14. paśchite Bhârggava-sagôtrâya ⁶ Jayadvitthâyô-pavidvara-sthânâbhi-

II. b.

15. shiktâya chchhandôgâya visada-tri-vidyâya chatuḥ-vêda-panḍitâ yâtidha-
16. rmīne brâhmaṇa-Śatâmadhaiśad birida vinayâdyashṭabharatavâ ⁷
17. kyâêdamashtardham âsapinḍâd âtmanah prajâ-yaśōbhivṛiddhaye ⁷ Mahâdêva-
18. girêḥ pûrvata Anevari Châla Kandaka Duddapalli sahitâ
19. Pâṇḍaraṅgapalli pratipaditēty ⁸ âtanva-mâ ⁹ bhi jâtyâm sachhâtrân anyâmś
cha
20. rājnô bhôgikâmśchâjnâpayatīti | viditam astu vō yâgibhyaḥ ⁷ dânamparê
21. bhyô garīya iti matvâ na kēna-chiddhi lôpaḥ karaṇīya iti | uktam cha

III a.

22. bhagavatâ Manunâ | triṇyam harati dânanigâva | . . .
23. | shashṭhi-varsha-sahasrâṇi
Svargê mô-

(¹) for bathi read pati. (²) for naḥ read yāḥ. (³) for dha read dhu. (⁴) for tāt read tah. (⁵) for yān read yan. (⁶) This portion is clearer on the plates than in the illustration. (⁷) The text is not clear here. (⁸) for pratipādita read pratipādita. (⁹) for mâ read nâ.

24. dati bhûmidah¹ âchchhêtâ châ numantâ cha tânyêva narakhe vasêt¹
Vêdavyâ-
25. sêna vyâsênâpy uktaṃ¹ bahubhîr vasudhâ bhuktâ râjabhis Sagarâdhibhiḥ¹
26. yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ iti¹ pûrvadattâm
dvi-jâtibhyaḥ
27. yatnâd raksha Yudhishṭhira¹ mahîm mahîbhujâm śrêshṭha dânaçchhrê-
yônupâlanam iti¹
28. likhitaṃ chêdam râjyakara varise¹ shôḍasê Bhâdrapadê Kârtikasya ba-
29. hula Pañchamyâm râjânujâtêna Dêvadattêna Paṇḍarâdriśêna²

Translation.

Be it well ! King Mâpânka, lord of the earth, and conqueror of Anga, Vidarbha, and Âsmaka, (was) master of the Sâtkunta land. Though dwelling in another world, he is resplendent by his virtues which remain in this world : peace towards the subjects, respect towards the good, valour towards enemies, tact towards kings, and munificence towards all.

His son, Dêvarâja who was an Indra descended to the earth, won unequalled glory by his brave conquests. By his courtesy free from cunning, valour and generosity and other virtues, he was immeasurable even by the learned. His pure qualities shone by his guileless virtuous deeds.

His son, who though a modern person, conquered by his pure qualities the ancient kings, was disobedient to the enemy, the six vargas,³—wherefore he was (called) Avidhêyâ.⁴ to Jayadvîṭṭha, learned in philosophy, of the same gotra as Bhârgava, installed in the great office of upavid,⁵ versed in the Vedic recitation, knower of the three vidyas learned in the four vedas, most pious, who had the title preceptor of hundred Brahmans, and whose speech was full of the eight qualities commencing with Vinaya was granted with the eight kinds of wealth, Pâṇḍarangapalli along with Anevari, Châla, Kandaka and Duddapalli to the east of the Mahâdeva mountain, for the sake of the prosperity of (the grantor's) own progeny and fame and of his sapinḍas⁶; thus proclaiming, (the king) thus commands the noblemen with their followers, the other kings and officers: Know ye, that a gift to the performers of sacrifices is greater than one made to any others; knowing this, by none should diminution

(¹) for *varise* read *varshe*.

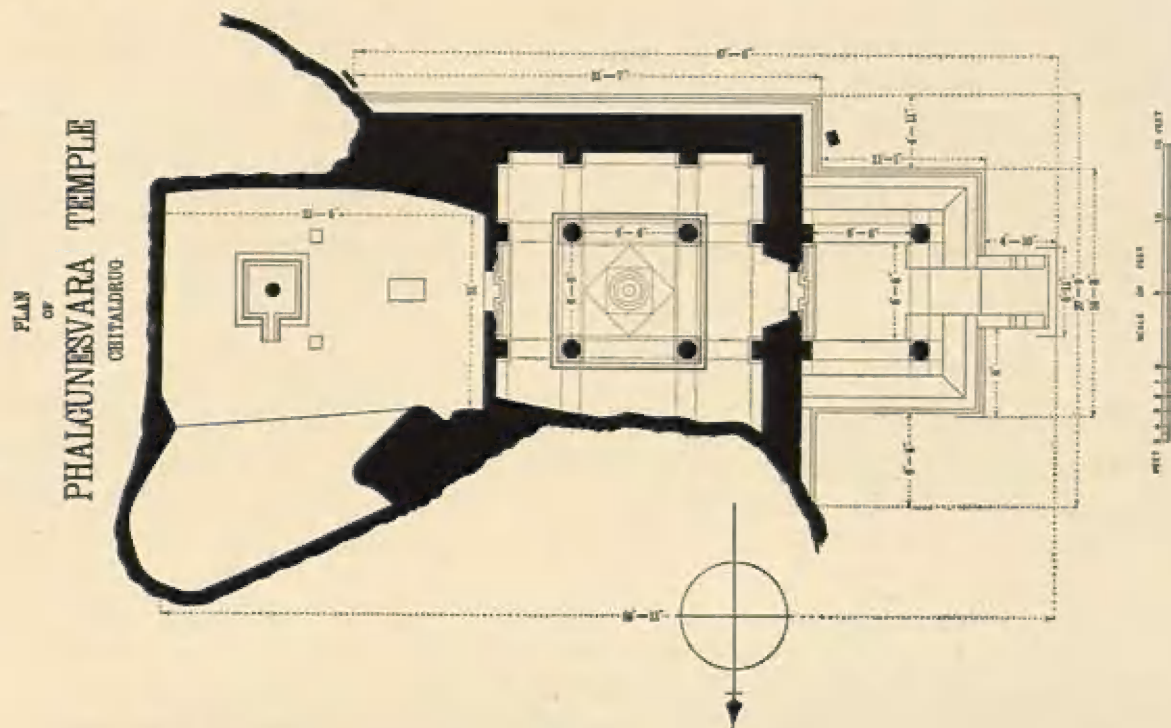
(²) As no hill of that name is known, it may stand for Paṇḍarâdhîśêna.

(³) Kâma, Krôdha, Lôbha, Môha, Mada and Mâtsarya.

(⁴) The Disobedient.

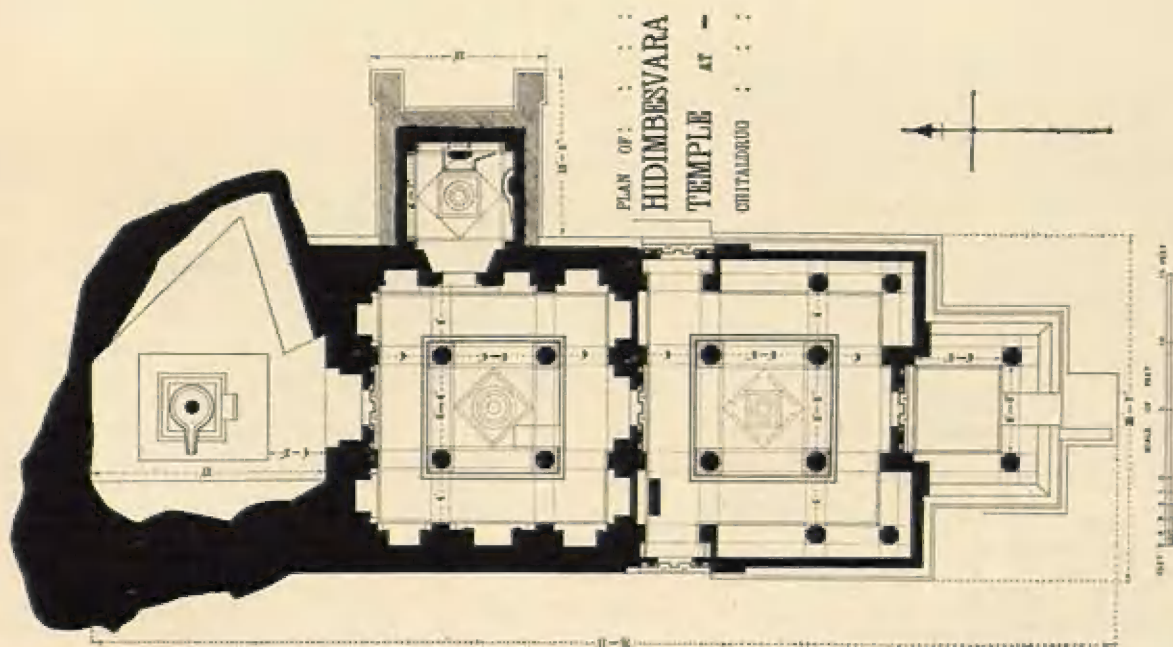
(⁵) Vedic : upavid : investigate, enquire into. See Monier Williams' Sans. Eng. Dicty. page 168.

(⁶) The text here is very corrupt and the meaning is not clear.



(p. 22).

Plans.



Mysore Archaeological Survey.
(p. 19).

be brought (to the present gift). For, thus sayeth the lord Manu : The bestower of lands enjoys bliss in heaven for sixty thousand years. The destroyer (of such gift) and his abettor dwell in Hell for as many years. Quoth Vyâsa, the classifier of the Vedas : The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. Oh Yudhishtîra, protect thou to your best such land as has been granted to the Dvijas. Oh great king, better than making a gift is its continuation.

At the orders of the king, this was written by Dêvadatta, lord of Paṇḍara, in the sixteenth year of the reign, named Bhâdrapada, on the fifth day of the dark half of Kârtika.

NOTES.

I. DESCRIPTION.

These copperplates were in the possession of the patel of a village near Kolhapur from whom Professor Kundanagar of the Raja Ram College, Kolhapur, obtained them on loan and gave them to Professor Heras of St. Xavier's College, Bombay, and the latter scholar sent them to the Mysore Archaeological Department. The plates are now read and published for the first time. The record consists of three plates each measuring 7·8" × 3·6" and weighing on the average 4·3 oz. or about 10½ tolas. The three plates with the seal weigh 36 tolas. The plates are smooth and rimless and are thick enough not to allow the inscription on one side to appear through on the reverse. The engraving is badly done as portions of several characters and several necessary strokes cannot be seen. The lower half of plate 2 (b) is worn and many characters are effaced while a part of 3 (b) has been damaged though the letters can be clearly recognised. The ring is oval being ¼" thick and 2·7" to 2·1" in diameter. It had not been cut when received in this office. The seal which is a thick and flattened part of the ring itself measures 0·9" × ·5" on its outside and is oblong in shape. In it is a maned lion standing to left (proper right) with the right fore limb lifted up and thrust forward, head raised and tail arched over the back. It is a fine animal and is different from the couchant lion appearing on the seal of the Uṇṭikavâṭika grant of Abhimanyu.¹ The plates contain two records, the second being a Kannaḍa confirmation grant in 3 lines which will be commented on at the end of this note. The other remarks made here apply to the first inscription which is the original record occupying sides 1 (b), 2 (a), 2 (b) and 3 (a) of the plates.

⁽¹⁾ Ep. Ind. VIII, p. 164.

II. CONNECTED INSCRIPTIONS.

The inscriptions connected with a study of the present grant are :—

- (1) The Uṇṭikavāṭika grant of Abhimanyu Rāshṭrakūṭa (Ep. Ind. Vol. VIII, p. 163.)
- (2) The Khariar plates of Sudêvarāja (Ep. Ind. Vol. IX. p. 170).
- (3) The Rāyapur plates of Sudêvarāja (Fleet's Gupta Inscriptions, p. 196).
- (4) The Arang plates of Jayarāja (Fleet's Gupta Insc., p. 191).
- (5) The Kauṭhem grant of Vikramāditya V. (Ind. Ant., Vol. XVI., p. 17).
- (6) The Aihole inscription of Pulakêṣi II (Ind. Ant., Vol. V, p. 68).

III. PALEOGRAPHY.

The characters of the inscription belong to the western Indian variety of the southern class described by Buhler¹ and figured in column III and other columns of his plate VII as belonging to the 5th and 6th centuries A.D.² Paleographically the alphabet of these plates comes midway between the Mandasor *prāśasti* of Kumāragupta and the Uṇṭikavāṭika grant of Abhimanyu. It is very different from the square variety with the outline box head found in the Khariar plates and also from the true box-headed characters of the Vākāṭaka and Kadamba inscriptions like the Tālagunda inscription of Śāntivarman. Its proto-type appears to be the alphabet of the Mandasor inscription of Kumāragupta. A cursive form of this alphabet is found in the Uṇṭikavāṭika grant. The Pāṇḍurangapalli plates show slight differences with both the above. While the Mandasor inscription has finely formed neat characters with true nail heads, and similar nail heads in a degenerate form appear occasionally in the Uṇṭikavāṭika plates, the Pāṇḍurangapalli plates have the outline nail heads appearing occasionally. Further, the present plates have some remarkable characteristics. Plate 2 (a), where the calligraphy and the inscribing have both been careful, shows the writing as it ought to be. The rest of the inscription has been badly written, the characters being not uniform in size and the tops of the letters falling into irregular lines; portions of the characters are sometimes highly cursive or so carelessly inscribed that some parts do not show themselves on the plates. Thus some of the characters are puzzling; often a curve is represented by two or three straight strokes meeting at right angles. On merely calligraphical grounds the doubt at first arises whether the plates are genuine at all. But as the paleography is consistent and historically the document is not incorrect it may be accepted as a genuine grant. It is possible that the engraver who perhaps belonged to the present Shôlâpur District was not himself acquainted with the western Indian alphabet in which the draft of the grant was written and which he has perhaps carelessly copied. In some places strokes are added without definite significance and in a few of the ligatures the consonants are difficult to distinguish.

(1) Ind. Ant. 1904. Supplement, p. 63.

(2) Buhler : Indian Paleography ; plates.

IV. LANGUAGE.

The language of the inscription is throughout classical Sanskrit with a mixture of prose and verse in imitation of the Gupta inscriptions of the period, without their literary excellence. The record begins with a prose sentence after which are a verse in the Vamśastha metre and a Ślōka verse followed by two stanzas in the Indravajrā metre and two Ślōkas. Then occur three long prose sentences followed by four Ślōkas quoted from sacred works. The last sentence in prose records the date of the inscription. The language is not without defects and the rules of classical Sanskrit grammar appear to have been overlooked in a few places.

The inscription abounds in orthographical errors due partly to careless engraving like *Dharānah* for *Dharāyāh* and *ilāśritāt* for *ilāśritah*.

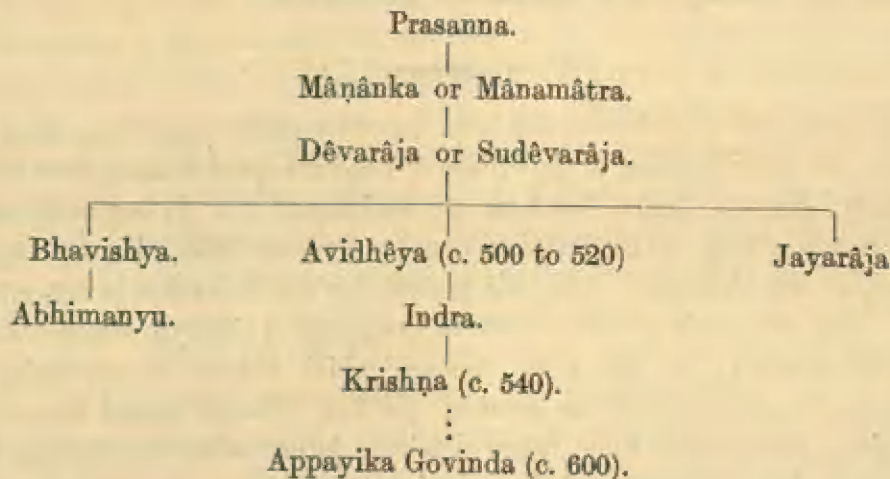
V. CONTENTS.

The main purpose of the inscription is to record a grant made by a king named Avidhēya to a certain Brahman, of the village of Pāṇḍurangapalli along with four other villages namely, Anevari, Chāla, Kandaka and Duddapalli (?). It begins by mentioning that there was a king of the Sātkunta country by name Mānārka, a conqueror of Anga, Vidarbha, and Āsmaka. After his praises, his son Dēvarāja is described as a great king; then comes his son, the donor of the grant, Avidhēya, whose valour and generosity are extolled. In the prose passage which follows, Jayadvitṭha of the Bhārgava-gōtra is mentioned as the grantee, the five villages named above constituting the gift. Then follow some verses soliciting future rulers to continue the gift and threatening them as usual with imprecations if they interfere with the charity. The last sentence informs us that the grant was written out at the king's commands by an official named Dēvadatta on the 5th day of the dark half of Kārtika in the year Bhādrapada to corresponding to the 16th year of the king's reign.

VI. AUTHOR.

From the inscription we gather that the grantor was a king ruling over the modern Shōlāpur district and that he was the son of a king Dēvarāja who was himself the son of Mānārka. (Plate XII, map 2.) The latter was the lord of the country near the Sātkunta (Satkutta ?) or the Satpura mountains and had overcome the rulers of Anga, Vidarbha and Āsmaka. The name of Avidhēya has not appeared before in any historical record, but his father and grand-father are known to us by the Uṇṭikavāṭika grant of Abhimanyu. The latter, while making the grant from Mānāpura in the Hoshangabad District of the Central Provinces situated between the Mahadev hills branch of the Satpura range and the river Narmada, states that he is the son of Bhavishya who was one of the three sons of Dēvarāja whose father was Mānārka, an ornament of the

Râshtrakûṭa dynasty. There can be little doubt now that Avidhêya was a brother of Bhavishya and was thus the grand-son of Mânânka, the founder of the first known independent Râshtrakûṭa kingdom. The third of the three brothers might possibly have been Jayarâja of the Arang copperplate inscription¹ issued from the town of Śarabhapura, an unidentified place near the Mahânadi river. That Jayarâja was a son of Dêvarâja has been inferred from the fact that the Râypur copperplate inscription which has been closely imitated in most respects by the Arang plates was issued by Sudêvarâja also from Śarabhapura. That this Sudêvarâja was the son of a king named Mânāmâtra who was descended from Prasanna is gathered from the legend on the seal of the Khariar copperplates². Thus we see the genealogy of this early Râshtrakûṭa dynasty and the position of Avidhêya in it.



It may also be noticed that at the time of the grant, Avidheya was a king and that he had ruled for over 15 years.

VII. DATE.

It has been already stated that the inscription is dated in the 16th year of the reign presumably of Avidhêya. Another view that might be taken is that the dates mentioned in the inscriptions of the dynasty refer to an era founded on the accession to the throne of the first king of the dynasty possibly Prasanna. This would be improbable because after Mânânka and Dêvarâja reigned, the empire appears to have fallen into three pieces under three different rulers who probably formed a confederation. The period of 16 years would in the ordinary course be too short for the occurrence of

(¹) Fleet's Gupta Ins. p. 191.

(²) Ep. Ind. IX p. 170. See Ep. Ind. XI, p. 172, for the identification of Mânanka with Mânāmâtra.

these events and for the spread of the Râshtrakûta empire from the Mahânadi and the Narmadâ to the banks of the river Bhimâ. Further the use of regnal years for dating purposes was not uncommon during the period as is seen from other inscriptions like those of the Vâkâṭakas¹. Thus it may be taken that the present plates were issued in the 16th year of Avidhêya's reign.

From the Râypur grant we learn that it was issued in the 10th year of Dêvarâja. As both Dêvarâja and his father Mânanka were great conquerors and builders of a large empire their reigns may be assumed to have been of the usual length of about 20 or 25 years. Thus the date of the present grant appears to be about 40 or 50 years after the founding of the kingdom by Prasanna. The latter who is mentioned on the seal of the Râypur plates was perhaps a subordinate ruler under the last great Vâkâṭaka, Harishêṇa, whose Ajanta inscription is attributed to circa 465 A. D.²

A very suitable date for the present record would be in the middle of November 516 A.D., for the following reasons:—

1. The characters of the inscription, as already seen, resemble most those of the Mandasor inscription of Bandhuvarman which is dated in the Mâlava year 530, equivalent to A.D. 473-474³. The characters of the Pâṇḍurangapalli plates differ from those of the Mandasor inscription in details like the occasional occurrence of the outline nail-head in place of the regularly occurring true nail head. But these differences would not place the present plates beyond about 50 years after Bandhuvarman's time. Fleet's view that the characters of the Uṇṭikavâṭika plates belong paleographically to the 7th century cannot be accepted as final. They may safely be placed in the middle of the 6th century and definitely before the period of Harshavardhana and Pulakêśi II.

2. The form of the inscription which has not yet developed the elaborate invocatory stanzas is also noteworthy. It resembles the Gupta and Vâkâṭaka inscriptions of the fifth century more than those the records seventh century like the Aihole inscription of Pulakêśi II.

3. In the Aihole inscription of Pulakêśi, it is definitely mentioned that he defeated a Râshtrakûta by name Appâika Gôvinda who invaded his territories from the north⁴. In this war Pulakêśi gained the sovereignty of the three countries called Mahârâshṭraka containing 99,300 villages. This reference to a Râshtrakûta king and to the three Mahârâshṭras extending over a vast country would be meaningless unless the passage is taken to refer to a large empire called Mahârâshṭra which had fallen into 3 parts before the time of Pulakêśi II in the early part of the 7th century.

(¹) Fleet Gupta Ins. P, 243 i J. R. A. S., 1914, P. 320.

(²) Arch. Sur. of West India IV, P. 128.

(³) Fleet: Gupta Ins. P. 80; P. 83, line 19.

(⁴) Ind. Ant. V., P. 72.

It is probable that the empire founded by Mānānka and expanded by his son Dēvarāja was ruled over by the latter's three sons Bhavishya, Avidhēya and Jayarāja and that it is the Mahārāshṭra in three parts of which Pulakēśi became master. Gōvinda who came into conflict with Pulakēśi was probably a descendent of Avidhēya or of one of his brothers who ruled the country to the north of Pulakēśi's later territories.

Pulakēśi's great grand-father has been described in the Kauṭhem grant as well as in the Yevūr inscription as having defeated a Rāshṭrakūṭa king named Kṛishṇa the son of one Indra. Though both these inscriptions refer to events which took place nearly 5 centuries before their time it is quite probable that in the course of his expansion Jayasimha came into conflict with the Rāshṭrakūṭa king Kṛishṇa. The coins of the later Gupta fabric which have been found in the Amaravati District of the Central Provinces ¹ and near Nasik ² bearing the legend Kṛishṇa Rāja Paramamāheśvara appear to belong to this king. It is known that Jayasimha's rise took place a little before 550 A.D. ³ when the reign of Pulakēśi I began. It may safely be assumed that Indra and Kṛishṇa reigned in the second quarter of the 6th century A. D. before the rise of Jayasimha. This Indra may possibly have been the son and successor of Avidhēya bearing the name Indra which is synonymous with Dēvarāja the name of Avidhēya's father. In any case it is difficult to place Avidhēya after about 525 A.D.

As stated above, the accession of Mānānka took place about two generations before the Pāṇḍurangapalli plates were issued. But Mānānka could not have conquered the Vidarbha and Āśmaka (or the Berar and Khandesh) areas and extended his kingdom to the banks of the Bhīmā so long as the Vākāṭaka empire was powerful. It is known that the Vākāṭaka Harishēṇa was a powerful ruler who made extensive conquests and perhaps ruled for a long time ⁴. Harishēṇa is credited with having conquered the Kuntala, Avanti, Kalinga, Kōsala, Trikūṭa, Lāṭa and Andhra countries ⁵. It is evident that Mānānka could not have built up a large and independent kingdom during the period of Harishēṇa's greatness which has been assigned the date 465 A.D. ⁶. The rise of Mānānka cannot have taken place before about 470 A.D. On the ground that the plates were issued about 40 or 50 years after the rise of Mānānka, their date is very likely to fall between 510 and 525 A.D. In line 28 of the plates the date of the grant is given as the 5th day in the dark half of the month Kārtika in the year Bhādrapada. The name of the year suggests the use of the Jovian 12 year cycle ⁷. According to this system the year is named after the constellation in which Jupiter takes his rise. Each such year is about 13 months and a few days in length. This reckoning is even now found in connection with the Mahā-māgha festival observed at Kumbhakōṇam and other sacred places in India. Inscriptions bearing similar year names have been

(¹) Rapson, *Ind. Coins* p. 27.

(²) *J. Bo. Br. R. A. S.* XII, p. 213.

(³) Fleet's *Dyn. of the Kan. Dts.*, p. 343.

(⁴) *Ep. Ind.* III, p. 129.

(⁵) *Ar. Sur. West Ind.* V, p. 127.

(⁶) *Jour. Roy. As. Soc.*, 1914, p. 328.

(⁷) See *Ind. Ant.*, XVII, p. 6, table.

found in considerable numbers in Bâghelkhand during the 5th and 6th centuries A.D. The Khoh grant of Parivrâjaka-mahârâja Hastin bears the date Mahâ-vaiśākha corresponding to the year A. D. 476-77¹. A second copperplate of the same king from the same place is dated in the "Mahâ-âsvâyûja samvatsara" corresponding to A. D. 482-83. Mahârâja Sankshôbha's grant from the same locality has the year Mahâ-âsvâyûja corresponding to 528-29 A.D. The Majhgawam grant of Hastin has the date Mahâ-chaitra, *i.e.*, 511-12 A.D. The Bhumara pillar inscription of Hastin and Śarvanâtha has the date Mahâ-mâgha commencing on 6th October 520 A.D.

From the above it is clear that the Bârhaspatya or Jovian year names were in common use in Central India during the early part of the 6th century. The Mahadev Hills and the Sâtpura area where Mânânka appears to have established his power are not far removed from Baghelkhand of the early 6th century either in time or in distance. Thus the same system appears to have been followed by Avidhêya though the latter was governing a province farther south. We have already noted the possible limits of the date of the Pâṇḍurangapalli plates as 510—525 A.D. In this period the year Mahâ-bhâdrapada commences somewhere about the 10th (?) of April 516 A.D. The Kârtika-bahula Panchami of that year would naturally be about the early part of November 516 A.D. This appears to be a possible date of the Pâṇḍurangapalli plates. It is found suitable on a consideration from all points of view.

As the plates were issued in the 16th year of Avidhêya's reign the accession of that king appears to have taken place in A.D.c. 500. Thus the period of rule of Mânânka and Dêvarâja would be in the last quarter of the 5th century while it is possible to place the Râshtrakûṭas Indra and Kṛishṇa and the Châlukya Jayasimha between the date of the present plates and 550 A.D., the date of the rise of Pulakêśin I.

4. A possible objection to this conclusion may be answered here. The antiquity of God Viṭṭhala of Pâṇḍurangapalli or Pandharpur, whose namesake is mentioned in the plates as the grantee may be doubted. This is also a point which ought to be taken into consideration in determining the date of these plates. From the two-handed akimbo posture and the Gupta form of dress worn by the Viṭṭhala image and its resemblance to the Udayagiri cave sculptures near Bhilsâ, it has been inferred that the image belongs to a period earlier than the 6th century A.D.². The date now assigned to the plates.

5. The form of the name 'Avidhêya' with its similarity to the Ganga names 'Avinîta' and 'Durvinîta' suggests a probability of contemporaneity. These two Ganga rulers reigned in about the first half of the sixth century, and it is likely that Avidhêya was not far removed from them in time. Sankshôbha the Parivrâjaka, is another contemporary with a peculiar name belonging to the same class.

(¹) Ind. Ant., XVII, p. 331, ff.

(²) Bom. Gaz. XX, p. 424.

GEOGRAPHY.

Eleven geographical names are mentioned in the inscription of which the following identifications may be attempted.

1. **SÂTKUNTA.**—The word 'kunta' has been given the meaning "name of a mountain" in Monier Williams' Sanskrit Dictionary. This appears to be a rare meaning and it is not clear whether it refers to any definite mountain or is only a general name for a particular class of mountains. Sâtkunta may however be taken as referring to Sâtpura or Satpuda mountains. A part of this range known as the Mahadev hills figures prominently in Fleet's identification of the town Mânâpura occurring in the Uṇṭikavâṭika plates. Whether Mânâpura was the capital of the empire or not, it may be conceded that the Sâtpura range was under the sway of Mânânka and was possibly the original centre of the kingdom.

2. **PANDARANGAPLLI.**—The famous place of Pânḍuranga worship in the Dekkhan has been for a long time Paṇḍharpur, the sacred town on the banks of the Bhîma river in the Shôlâpur District of the Bombay Presidency. Though there is a strong tradition that the image of Pânḍuranga was brought from Dvâraka to Paṇḍharpur, the date of this transfer is not known. The fact that the second inscription on the back of plate III is issued by a later Rashtrakuta ruler in Kannaḍa and refers to the Belgaum and Shôlâpur Districts and the country further south, helps the identification of Pânḍurangapalli with the modern Paṇḍharpur.

3. **ÂNEVARI** appears to stand here for Ânevaḷi or Âneva'li, a village about four miles to the south-east of Paṇḍharpur on the left of the road from Paṇḍharpur to Mangalvêḍha.¹

4. **CHÂLA** is the same as the modern village of Châla on the right bank of the river Bhîma five miles directly to the east of Paṇḍharpur.

5. **KANDAKA** is probably Kondarki, a village just to the southwest of Châla and on the way to Anevaḷi. The grant evidently mentions a set of Pancha-grâmas or five villages situated close to each other on the banks of the Bhîma river, the chief of them being the modern town of Paṇḍharpur. Thus we ought to seek for the other two villages in the neighbourhood of that town.

6. **DUDDAPALLI.**—No village of this name appears to the south-east of Paṇḍharpur. It is possibly some village which was situated in the same area.²

7. **VIDARBHA.**—This country included the Berars and the neighbouring districts in Hyderabad and the Central Provinces.

8. **ANGA.**—This refers to Bengal generally.

(1) See Survey of India Map: No. 47-0—2 and 6.

(2) The reading is not beyond doubt.

9. **AŚMAKA.**—It is the same as Asaka mentioned in the Prākṛit inscriptions and has been identified with the country around Khandesh. It had its own independent king, probably just before the rise of Mānanka¹.

10. **MAHĀDĒVAGIRI.**—Is the name of the mountain range which includes Mahā-balēśvar. To the east of the range at some distance, is Paṇḍharpur. It may possibly have been named after the Mahadev hills of the Satpura range. The name is not clear on the plate.

11. **PANDARA.**—Evidently the same as Paṇḍharpur.

POLITICAL HISTORY.

The Pāṇḍurangapalli plates, when studied along with the Uṇṭikavāṭika plates, and the other inscriptions mentioned above, supply information highly important for the history of the Dakhan in the sixth century A.D. It is now seen that between the decline of the Vākāṭaka empire in the second half of the fifth century A.D. and the rise to greatness of the early Chālukyas in the early years of the 7th century, a dynasty of Early Rāshtrakūṭas ruled over a considerable part of Northern Dakhan, instead of being a central Indian power confined only to the fastnesses of the Sātpura mountains. Dr. Von-Konow suggests that Prasanna, Mānamātra and Sudēvarāja of the Khariar plates and Jayarāja of the Arang plates are identical with the early Rāshtrakūṭas, two of whom are mentioned in the Uṇṭikavāṭika plates². We now see that Avidhēya, another son of Dēvarāja, was ruling as king over the modern Shōlāpur District. It is evident that he held a considerable extent of territory to the north of that area, presumably continuous with the territories of Abhimanyu or of his son. The early Rāshtrakūṭas are thus shown to have been in possession in the early part of the sixth century of a great area comprising even more than the present day Marathi-speaking country. For the first time the greatness of the early Rāshtrakūṭas is discovered. The history of this dynasty may thus be reconstructed from the materials available to us.

Somewhere about the seventies of the fifth century A.D. the Vākāṭaka empire began to decline. At this time Prasanna, possibly an officer in the newly reconquered Vākāṭaka province on the banks of the Tapti, or his son Mānanka, founded a kingdom in the mountainous country of the Sātpuras.³ No information has been available as to whether they were Rajputs or Dakhanis and what their original home or language was. Mānanka was however a distinguished person among the Rāshtrakūṭas. Mānanka was lord of the Sātpura area and claimed to have conquered the countries of Anga, Vidarbha and Aśmaka. His son Dēvarāja appears to have inherited the kingdom and widened it also with the help of his three sons until it extended from the Mahānadi and the Tapti to the Bhīma river. After his death, the empire was divided among his three sons each of whom became ruler of an area called a Mahārāshṭra. It is not known

(¹) Ar. Sur. of West India, IV. p. 132. (²) Ep. Ind. XI, 172.

(³) A silver coin of this ruler is mentioned by Mr. L. P. P. Sharma in paper No. 165, Proc. of the Fifth All-India Oriental Conference, Lahore.

whether there was a confederacy among the brothers. But it is seen that while Jayarāja ruled the eastern part on the banks of the Mahānadi, Bhavishya, presumably the eldest son, held the home province and Avidhēya reigned in the southern area extending to the banks of the Bhīma. Bhavishya's son Abhimanyu was governing Mānāpura when he issued the Uṇṭikavāṭika plates in the presence of a general named Jayasingha, the commander of Harivatsakotta. A few years before this event his uncle appears to have issued the Pāṇḍurangapalli plates.

The subsequent history of the dynasty can be gathered at present only from the references contained in the inscriptions of the Chalukyas. As mentioned in the course of the discussion of the date, a son or grand-son of either Abhimanyu or more probably of Avidhēya was named Indra and his son Kṛishṇa was defeated by Jayasimha, the founder of the Chalukya dynasty. Whether this Jayasimha was the same as Jayasingha the commander of Harivatsakotta under Abhimanyu is not certain, but this is within possibility as the Uṇṭikavāṭika plates were probably issued in c. 530 A.D. and Jayasimha rose to power some time before 550 A.D. Jayasimha defeated Kṛishṇa and took possession of the southern part of his kingdom. The Rāshtrakūṭas appear to have continued to rule in the north, until two or three generations later one of them Appāyika-Gōvinda was defeated by Pulakesin II who established his supremacy over "the three Mahārāshṭras".

Incidentally, it is interesting to note that at the time of Mānānka's rise the powers he had to face were those of Anga, Vidarbha and Aśmaka. His contemporaries on the north were Skandagupta (455-80), Puragupta (480-85) and Narasimhagupta (485-535). In all probability the ruler with whom Mānānka came into conflict was either Skandagupta or Puragupta. The country of Vidarbha was the centre of the Vākāṭaka empire. It has been above assumed that by the time of Mānānka's rise Harishena's great days were over. Perhaps one of his descendants was the king defeated by the Rāshtrakūṭa ruler. Nothing definitely is known about the political condition of the Aśmaka kingdom at this time. It is possible that the Aśmaka king mentioned in the Ajanta inscription No. 6 was the person who was overcome by Mānānka.

SOCIAL CONDITIONS.

The present record confirms the information already obtained from the published records about the social and economic conditions of the period. Classical Sanskrit language had already come into extensive use and had become established as the vehicle of governmental orders. The God Pāṇḍuranga or Viṣṇu in that form was already famous at Pāṇḍharpur on the banks of the Bhīma river, and children born in the locality were sometimes named Viṭṭha after him. Vedic sacrifices were common, and sacrificial officials like the 'Upavid' and the Chhandōga, were highly honoured. It was considered meritorious for a king to give a set of Panchagrāmas or five villages as a gift to brahmins. It was usual for kings to use regnal years in official documents. The record appears to belong to a time of comparative peace.

**Pandurangapalli Confirmation Grant of Sarbarasa.
ON THE COPPERPLATES OF AVIDHEYA IIIb.**

Text.

1. Kannavâḍa Gaṅgavâḍa Baḷeyavâḍa Rernâḍâḷa
2. Siyaḷâra sâmi Sarbarasa koṭôr Śintarge-â¹ Śem².
3. bâja geyôdam.

Translation.

This grant was made by Sarbarasa, lord of Kannavâḍa, Gaṅgavâḍa, Baḷeyavâḍa, Rernâḍâḷa and Siyaḷâra. The plates were prepared by Śembâja of Śintarge.

Note.

Description.—This short confirmation grant has been engraved on the back of the third plate of the Pânduraṅgapalli grant of Avidhêya Râshtrakûṭa³. It is in three lines, a small portion of each of which is slightly damaged. But as the engraving is deep, and the characters are comparatively large, the inscription can be clearly read. The lines are nearly eight inches long, the longer sides of the larger characters being about '5" in length. (For other particulars see Avidhêya's grant *supra*: No. 116.)

Paleography.—The characters of this grant resemble the Kannada characters of the Râshtrakûṭa inscriptions of the 8th century A.D. more than any others, while there are distinct traces of contemporary northern influences. A few characteristics may be noted :—

The loops of *ka* and *ra* have joined the cross lines while *va* and *ba* appear both with and without their tops open. *Ba* is generally closed, though the sides are definitely indented. The tail of *ḍa* is curved up. The left hook of *ya* is yet a single curve. The medial *i* is both partly opened and fully closed, while the medial *e* appears either to the left or above the character. The circular old Kannada *r* occurs once. On the whole the characters may, on paleographical grounds, be assigned to the early part of the 9th century A.D.

Language.—The language of the grant is Kannada apparently of a form intermediate between that described by Mr. Rice as Pûrvada-haḷa-kannada and the classical language of Haḷa-kannada. 'Koṭôr' is an old form which is not frequently found after the 8th century. The verb 'geyôdam' is peculiar and is different from the earlier form 'geyidôn' or 'gaidôn' and the later 'geyidam' or 'gaidam'. The intermixture of the old and new forms allows us to suggest the early part of the 9th century as a possible date for the grant.

Geographical Terms.—Kannavâḍa or the Kanna country has been referred to in an inscription of Vikramaditya I Châlukya and appears to have included the village of Kandugul near Sholapur and the neighbouring districts of Bombay and Hyderabad.

(¹) Perhaps Sindagi in the Bijapur District. See Bombay Gazetteer, Vol. I, Part II, page 455.

(²) The reading of this letter is doubtful. (³) See *supra*, p. 197.

Gangavāḍa is no doubt the country of the Gangas comprising the neighbourhood of Mysore. It was subordinate to the Rāshtrakūṭas in the 9th century A.D.

Baḷeyavāḍa.—This country has been assumed to be near Balegrāma identified by Fleet¹ with the modern Belgaum Tarhala, near Nasik. This was also under the sway of the Rāshtrakūṭas in the 9th century. A fortress by name Baḷeyapaṭṭana is mentioned along with Uchchangi, Hombucha and other places as having been conquered by Vishnuvardhana Hoysala,² and was probably situated in the Tungabhadra basin. It is possible that the country around it had the name Baḷeyavāḍa and is mentioned here. Paḷenād was one of the 18 *Kampanas* of the Chandragutti Province in 1382 (E. P. Carn. VIII, Sorab, 428.)

Rernāḍaḷa is evidently the country around Renadal, a place near Kolhapur.³

Siyalāra or Silahara has till now been known only as the name of a dynasty of kings. Here it appears to refer to the country to which they belong, namely, the neighbourhood of Kolhapur and the Konkan.

Author.—The confirmation has been made by a ruler of the name Sarbarasa, which evidently stands for Śarva. This latter appears to have been the proper name of the great Rāshtrakūṭa emperor famous under the titles of Amôghavarsha I or Nṛipatuṅga. It is well known that this emperor ruled for more than 62 years a vast empire extending from the Kāvêri to Central India. He is definitely named Sarva or Śarva in several inscriptions, and whatever doubt there might be about his proper name, there can be little doubt that the present grant is his⁴.

Date.—Once the identification of Sarbarasa with the great Amôghavarsha is accepted, the date of the grant can be easily assigned to the 9th century A.D. The fact that no titles of the king are mentioned and that his conquests like those of Mālva and Vengi are not mentioned would perhaps indicate that the confirmation was made in the earlier part of his reign, perhaps c. 820 A.D.

Importance.—The inscription is useful in that it adds weight to the view that the real name of Amôghavarsha was Śarva, and that he confirmed the grant made three centuries before by Avidhêya who was probably an ancestor of his. In the history of the Kannāḍa language the continued use of 'Pūrvada Haḷa-kannāḍa' forms in an inscription of Amôghavarsha's time is noteworthy, specially because from this reign comes down to us the first extant Kannāḍa work, the 'Kavirājamārga'. It is interesting to note that the author refers to a form of Kannāḍa earlier than the one used by him.

(¹) Fleet, Bom. Gaz. Vol. I, Part II, page 185.

(²) Ep. Car. Vol. II (revised) Sravana Belgola 132.

(³) Fleet Bom. Gaz. Vol. I, Part II, page 528.

(⁴) I. A. Vol. XII P. 183, l. 25; XIII P. 57, l. 6; XIV P. 199, l. 11. See also Bombay Gazetteer Vol. I, Part II, pages 199 and 401.

Texts of the Inscriptions in Kannada and other Characters.

ಚಿತ್ರದುರ್ಗ ದಿಷ್ಟಿಕ್ಕಿನ ಶಾನನಗಳು.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು.

1

ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮ ಹುರೇಗೊಂದಿ ಸಿದ್ಧೇಶ್ವರನದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ
ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಬ್ರಾಹ್ಮೀ ಲಿಪಿ—ಪ್ರಾಕೃತ ಭಾಷೆ.

- ¹ ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಭುಣಾ ವಿಣಿಮಿಶಂ
- ² ತುಣಾಕಂ ದೂಧ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
- ³ ಯಾತ್ರಿಕ ಸಕಸ್ಮಾ [ನ] ಸಯಿನ್ದಕ ಪುಣಾಟ ಮೋಕರಿ [ಣಾ]
- ⁴ ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಭುಣಾ ವಿಣಿಮಿಶಂ
- ⁵ ತಟಾಕಂ ದೂಧ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
- ⁶ ಯಾತ್ರಿಕ ಸಕಸ್ಮಾ [ನ] ಸಯಿನ್ದಕ ಪುಣಾಟ ಮೋಕರಿ [ಣಾ]

2

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಚಂದ್ರವಳ್ಳಿ ದೈಲಿನ ಅಂಜನೇಯನ ಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ
ಸುಮಾರು ನೂರುಗಜಗಳ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಈ ಕಲ್ಲು ಒಡೆದಿದೆ. ಒಂದು ಭಾಗದಲ್ಲಿ ಮಾತ್ರ ಅಕ್ಷರವಿದೆ)

- | | |
|--|---|
| ¹ ಶ್ರೀ | ⁸ |
| ² ೧೫೯೯ (1) | ⁹ ರಾಜ್ಯದ ಬೆಸುತುರನಾದಿಗೆ ಸಂಬಂಧ |
| ³ ಹಾನಡ ಪ್ರಭು | ¹⁰ ಮೆಯಲಿಯ ಮುಟಿಗಾಳಗವ ಕಾದಿದೊ |
| ⁴ ಪ ಶ್ರೀಮನುನಾಡ ಪ್ರ | ¹¹ ಧರ್ಮಪನೂ ಅಳವಿದವ ಗಂಗೆಯ ತಡಿಯ |
| ⁵ ಗಾ ಉಡನಾಯರಾವುತನ | ¹² ಕವಿರಿಯ ಕೊಂದ ಪಪದಲ ಹೋಪನೂ |
| ⁶ನಾಗ ಗಾಂಧಮ ತಂನ ಕೊಡಗಿಯ | ¹³ ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| ⁷ [ಗ] ರಡಿಯ ಪುಂಬಳಿಯ ಬುಮಿಯಲ ಯೆ | |

3

ಅದೇ ಚಂದ್ರವಳ್ಳಿಯಲ್ಲಿರುವ ಬರಗೇರೆಯಮ್ಮನ ಗುಡಿಯಮುಂದೆ ಬಿದ್ದಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಎಡಭಾಗದಲ್ಲಿ.

- | | |
|-------------------------|-------------------------|
| ¹ ಬರಗೇರೆಯಮ್ಮ | ⁴ ಕೋಳದ ಎಂ |
| ² ನ | ⁵ ಗಮ್ಮನ ಸೇವೆ |
| ³ ಸೇವೆ | |

4

ಚಿತ್ರದುರ್ಗದ ಬೆಟ್ಟದಮೇಲೆ ಹಿಡಿಂಬೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿರುವ ಸಣ್ಣ ಗುಡ್ಡದ ಶಿವಾಲಯದ
ಒಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಉತ್ತರದಕಡೆ.

- ¹ ಮಡೆಹಳ್ಳಿ ರುದ್ರಪನ ಮಗ ಯರಪ ಮಾಡಿದ ಶಿವ ಆಲಯ

5

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಧವಳಪ್ಪನಗುಡ್ಡಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ ಗುಹೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 3'-9" × 2'-9"

¹ ಶ್ರೀ ಸಿವ ಶಿರಿ

² ಕೊರಾಳ ಸಿ

³ ದೃ ಧತ್ತರು ಕರ್

⁴ ... ಶಿವ

⁵ ಬಾರಹ

6

ಅದೇ ಧವಳಪ್ಪನಗುಡ್ಡವನ್ನು ಎರುವಾಗ ಅರ್ಧದಾರಿಯಲ್ಲಿ ಗಣೇಶನ ಎದುರಿನಲ್ಲಿ ಇರುವ ಪಾವಟಿಗೆಯ ಮೇಲೆ.

¹ ಶ್ರೀ ಪ್ರಮುನಿಂಗ

² ಪನ ಹೆಶರು.

7

ಚಿತ್ರದುರ್ಗದ ಊರಿನಲ್ಲಿರುವ ಮ|| ರಾ|| ರಾಯರ ಶ್ರೀನಿವಾಸಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ (ಒಂದು ಹಲಗೆ).

ಪ್ರಮಾಣ 8" × 5"

(ಮುಂಭಾಗ)

¹ ಶ್ರೀಮದ್ಭಕ್ತಪಾಲ ಶ್ರೀ ಪೇಣುಗೋವಾ

² ಲ ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾಧಯಾ ! ಶಾಲ

³ ವಾಹನ ಶುಭ ವರುಷಂಗಳು ೧೫೯೫

⁴ ಣೆ ಪ್ರಮುಡಿಡ ನಾಮಸಂವತ್ಸರ

⁵ ದ ಶ್ರಾವ ಶುಭ ೫ ಸೋಮವಾರದ

⁶ ಛು ಶ್ರೀಮಂಸ್ತಹಾನಾಯಕ ಕಾಮಗೆರೆ ಕೊ

⁷ ಮಾರ ಮೆದೆಕೆರಿನಾಯಕರೂ ಶ್ರೀ ಪೊ

⁸ ಂದೊಳಲ ಗೋಪಾಲಸ್ವಾಮಿ ರಥೋತ್ಸವಕ್ಕೆ ಬಂ

⁹ ದಲ್ಲ ದಾಸಪೂಳಿಗೆ ಯಾರೂ ಯಿಲ್ಲವೆಂದು

¹⁰ ಅರ್ಚಕರು ರಂಗಪತಿಆರ್ಚಾರ್ಯರೂ ಹೇ

¹¹ ರರಾಗಿ ವಿಚಾರಿಸಿ ತಿಂಮ್ಮಳಯ್ಯನ

¹² ಸನ್ನತಿಯ ಹಳೆಹಳೆಯ ಕುಂಟಿ

¹³ ಟಿಗರ ಪಾರಿಕ್ಲದಾಸನ ಮಗ ತಿಂಮ

¹⁴ ದಾಸನ ಮಗ ರೋವಿದಾಸಗೆ ಶ್ರೀಸ್ವಾಮಿ

¹⁵ ಯವರ ಪಾರಿಪೂಳಿಗೆ ಶಂಖು ಜಾಗಣಿ

¹⁶ ಗುಡಿಕಾವಲು ಅದ್ವತಮುದ್ರೆ ಸಹ ಅನ್ನಣಿ ವಾ

¹⁷ ಲಿಸಿ ಧರ್ಮಕೊಟ ಸ್ವಾಸ್ತಿಗೆ ಸರಿಕಟ್ಟಿ ಮುಂ

¹⁸ ದಣ ಪೂಲ ರ|| ಬಿಜವರಿಯಂಟು

¹⁹ ಸೇರಿನ

(ಹಿಂಭಾಗ)

²⁰ ಮಾನದ ... ಮೊರವ

²¹ ತ್ರಮೇಷಕೊಳಗ ಸಂತ ಪನಿಗೆ ಗುಡಿ

²² ಮುಂದಣ ಮನೆವಾರ ಸಹ || ನಡ

²³ ಸ ಹಳೆ ಶಾನುಭಾವ ಹಳ್ಳಿ ತಿಂಮಪಗೆ

²⁴ ಗೌಡ ಜಾಗಯ್ಯ ತಳವಾರ ಚಿಂಟಿಗೆ

²⁵ ಸಹ ತಾಕಿತಿ ಮಾಡಿಸಿ ದಯವಾಡಿ ಬ

²⁶ ರಿಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಾ ಯೇಧ

²⁷ ಮ್ಮಕೆ ಯಾರು ಆಳುಪಿದರೂ ಅನೇಕ

²⁸ ಪಾತಕಕೆ ಹೊಗೊರು ಸರ್ವಮಾನ್ಯ ಪಾಲ

²⁹ ನೆ|| ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ ವಿಪ್ರದತ್ತಾ

³⁰ ಸಹೋದರಿ | ಅಂವ್ಯದತ್ತಾದ ಮಾತಾ

³¹ ಚಾ ದತ್ತಧೂಮಿ ಪರಿತ್ಯಜೇತ್.

ಹಾಸನ ದಿಸ್ತ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

8

ಬೇಲೂರಿನ ಕೇಶವದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನ.

- 1 " ಮುಹೂರ್ತಮಹಿ ಜೀವೇತ ನರಶ್ಚಕ್ಷೇನ ಕರ್ಮಣಾನಾಕಲ್ಮಸು
- 2 ಏ ಕೃಷ್ಣೇನ ರೋಹದ್ವಯವಿರೋಧಿನಾ ಇನ್ದ್ರಮರ್ಯಾದಯಂ ಶ್ರೀಕೇ
- 3 ಶವಪುರದೊಳಗೆ ಜೀವಿತವರ್ಗದೊಳಗೆ ಒಂದು ಹಣವಾದಡಂ ಪ್ರ
- 4 ಸಾದದೊಳಗೊಪ್ಪಿಂಡವಾದಡಂ ಜಿಣ್ಣಿಯೊರು ಮುಗುಳಿಯೊ
- 5 ಳಗೆ ನೂಜುಕಂಬವಾದಡವನುಭವಿಸುವ ಪುರುಷನಾದೊಡಂ
- 6 ಸ್ತ್ರೀಯಾದೊಡಮವಶ್ಯಕಾರ್ಯಮುಂಟಾಗೆ ಯೂರಿಂಗೆ ಹೋದದಿ
- 7 ವಸಮುಂ ವ್ಯಾಧಿಯಾಗಿದ್ದವನಮುಂ ಹೊಣೆಗಾಗಿ ಶ್ರೀಕೇಶವ
- 8 ದೇವರಿಗೆ ನಿತ್ಯಸೇವೆಯಂ ಮಾಡದಿದ್ದಡೆ ತಂಮಕುಲದಿಪ್ಪತ್ತೊಂದು
- 9 ತರೆಯಪಿತ್ತಗಳಂ ಸ್ವಹಸ್ತದಲು ವಧಿಯಿಸಿದ ದೋಷ ಸತ್ಯಂ
- 10 ಸತ್ಯಂ ಪುನಸ್ಸತ್ಯಮುದ್ಧತ್ಯ ಧುಜಮುಚ್ಚತೇ ವೇದಶಾಸ್ತ್ರಾತ್ಯ
- 11 ರಂ ನಾಸ್ತಿ ನದೈವಂ ಕೇಶವಾತ್ಪರಂ ಶ್ರೀನಾರಾಯಣಾಯನಮಃ

9

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಎಡಗಡೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

೧ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಡಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈ
- 2 ಯರೋಕ್ಕನಗರಾರಂಧಾ ಮೂಲಸ್ತಂಧಾಯಪಂಥವೇ ||೧|| ಅರುಣಸರಸಿ
- 3 ಜಶ್ರೀ ಸೋದರೈರತೃದಾರೈಃ ಅಖಿಲಭುವನರಕ್ಷಾದೀಕ್ಷತೈರ್ದುಷ್ಪಿಪಾತ್ಯಃ ತರುಣತುಲ
- 4 ಶಿವೋರಾಲಂಕೃತೋರಸ್ತುಲಶ್ರೀ ಕರುಣಯತು ಸದಾ|ವಃ ಕೇಶವೇಶಃ ಕೃಪೇಶಃ ||೨|| ಪಾಂತುವೋಜ
- 5 ಲದಶ್ಯಾಮಾಶ್ಯಾಂಗರಜ್ಯಾಪಾತಕರ್ತಶಃ|ತ್ರಯರೋಕ್ಕಮಂಟಪಸ್ತಂಧಾಃ ಚಕ್ವಾರೋ ಪ
- 6 ರಿ ಬಾಹವಃ ||೩|| ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯಾ ಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೧ನೆಯ
- 7 ಸಂದವರ್ತಮಾನ ಶುಕ್ಲಸಂವತ್ಸರದ ಶ್ರಾವಣಶುಭ ೧೧ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾ
- 8 ಜವರಮೇಶ್ವರ ರಾಜಕುಲತಿಲಕಚೂಡಾಮಣಿ ಪೂರ್ವ ಪಶ್ಚಿಮ ದಕ್ಷಿಣೋತ್ತರ ಸಮುದ್ರೈಕನಾಯ
- 9 ಕ ಧರಣೀವರಾಹ ಮೇದಿನೀಮಾಸೆಯರಗಂಡ ಕಠಾರಿಯ ಸಾಳುವ ಶ್ರೀವೀರಪ್ರ
- 10 ತಾಪ ವಿಜಯ ಸದಾಶಿವ ಮಹಾರಾಯರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ವೃದ್ಧೀರಾ
- 11 ಜ್ಯಂಗೈಯ್ಯುತಿಪ್ಪರ್ಲ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಕುಲದೇವತಾ ಚತು
- 12 ರ್ವಶ ಧುವನಾಧೀಶ್ವರಾ ಭಕ್ತಜನಧಯುಧಂಜನ ಪಾಂಡುಜನ್ಯಧರಣೀಧರ
- 13 ಸರ್ವದೇವತಾಮುನಿಜನಸ್ತೋಮಾ ಅಕ್ಷಯಪಾತ್ರಹಸ್ತ ಅ
- 14 ಬಿಳಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ
- 15 ಕಮಲರೋಚನ ಕಮಲಸಂಧವಹಿತಾ ನಾರದಾದಿ ಮುನಿನಾಥವೇದಗಿರಿವೀಶಾ
- 16 ಧೀಶ್ವರ ದುಷ್ಪನಿಗ್ರಹ ಶಿವಪ್ರತಿವಾಲಕ ಅಖಿಲವ (ಅಖಿಲವ) ಕ್ಷೋಣೀಮೈಕುಂಠವೆನಿಪ ವೇ
- 17 ರಾಪುರದ ಶ್ರೀಚೆನ್ನಿಗರಾಯರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀವೀರನ
- 18 ದಾಶಿವರಾಯರ ಹಡಪದ ದವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವರಾಧೀಶ್ವ

- 19 ರ ಸಿಂಧು ಗೋವಿಂದ ಸಿತಕರಗಂಡ ಬರಿದ ಸಪ್ತಾಂಗಪರಣ ತುರಕದಳವಿಧಾಡರಾ
 20 ದ ಕಾಶ್ಯಪಗೋತ್ರದ ಯತಿಕೃಷ್ಣಪನಾಯಕರ ಕೊಮಾರ ಶ್ರೀವೆಂಕಟಾದ್ರಿನಾಯಕ
 21 ರ ಹಡಪದ ಪಾಪತೀಮಯನಾಯಕರ ಕೊಮಾರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ
 22 ಹೆಸರ ವೆಂಕಟಮನೂ ತಮ ಸೇವೆಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತಂದರೆ
 23 ಕೃಷ್ಣಪನಾಯಕರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು ವೆಂಕಟಪನಾಯಕರಿಗೆ ಪುಂಜ್ಯವಾಗಬೇಕೆಂ
 24 ದು ಸ್ವಾಮಿಯ ಅಮೃತಪಡಿಗೆ ಮಧ್ಯಾನ್ಯದ ಅವಸರಕ್ಕೆ ದಿನ ಗಕ್ಕೆ ಹರಿವಾಣ ಗಕ್ಕೆ ಅಕ್ಕಿಪಡಿ
 25 ಲೂ ಹರಿವಾಣ ಗಂಕೆ ಪಡಿ ಲಂಕೆ ಅಕ್ಕಿ ಮಣುಗುರ್ ಅಕ್ಕೆ ನೆಲುಬು 10 ರಲೂ ತಿಂಗಳು ಗಕ್ಕೆ
 26 ನೆಲುಬು 2||ಲೂ ತಿಂಗಳು ಗ 2 ಜವರುಶ ಗಕ್ಕೆ ಮಣುಗುರ್ಬಂ ಕೈ ಗ 100 ನೂ ನಾ
 27ಗೆಗ ಗ 2 ಧಟಾರಾಡ್ಯರಿಗೆ ಗ 2 ವೇದಾಂತಿಗಳು ಗ 2 ಆ(1)ಗ 100 ಕೆ
 28ನೆಲುಬು 30ಕ್ಕೆ ವಸ್ತಾರೆಯ ಸೀಮೆಗೆ ಸಲುವಡವಣೆ

2ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 29 ಗೆ ನಾಡೊಳಗಣ ದಣಾಯಕನಹಳ್ಳಿಯಗ್ರಾಮ ವೆಂಕಟಾದ್ರಿನಾಯಕಯ್ಯನ
 30 ವರು ತಮ ತಂದೆ ಪಾಪತೀಮಯನಾಯಕರಿಗೆ ಉಂಬಳಿಯಾಗಿ.....
 31 ಪಾಪತೀಮಾಪುರವೆಂಬ ಪ್ರತಿನಾಮಧೇಯವನೂ ಮಾಡಿ ವೆಂಕಟಾದ್ರಿನಾಯಕರಿಗೂ ತಮ
 32 ತಂದೆ ಪಾಪತೀಮನಾಯಕರಿಗೂ ಪುಂಜ್ಯವಾಗಬೇಕೆಂದು ಶ್ರೀ ಚೆನ್ನಿಗರಾಯ.....[ಕಿ]
 33 ರಂಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕ.....ಶಯದಿಂದ ಸಮರ್ಪಿಸಿದ
 34 ಧರ್ಮಶಾಸನಾ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ತಮಯ ವಿವರ(ಕೊರಟಕೆರೆ ೯ ಗ್ರಾಮದ
 35 ಲಸೀಮೆಯಿಂಪಡುವಲೂ ಯೆಗಟಿನದಿಯಿಂದ ಮೂಡಲು ಚಕ್ಕದೇಡಗೆರೆ ೯ ಹ
 36 ರುಬಿಹಳ್ಳಿಯಿಂದ ಬಡಗಲೂ ಕನಯಕನಹಳ್ಳಿಯಿಂದ ಕೆಂಕಲು ಯೇಚತುಸ್ತೀ
 37 ಮೆಯೊಳಗುಳ್ಳ ನದಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ
 38 ಅಪ್ಪ ಥೋಗ ಕೇಟಸ್ಯಾಂಮೃವನು ಸ್ವಾಮಿಯ ಶ್ರೀ ಪಾದಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ
 39 ಯಧರ್ಮ ಶಾಸನದಲಬರೆದ ಹರಿವಾಣ ಗಂಕೆ ವೆಚ್ಚನರ್ವಯ
 40 ಉ||ಚೆನ್ನಿಗರಾಯರ ಉಳಿಗದ.....
 41 ದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಸಲುವಹರಿವಾಣ
 42 ಕಣದಸೇರು.....ಗಕ್ಕೆ ಹರಿವಾಣ ಗ ರೆಬದಲ ಹಂಚಿಕೊಂಡು
 43 ಹೋಗುವರು ಯೇಧರ್ಮಕ್ಕೆ ಆರು ತವರು ತಮ ತಾಯತಂದೆ ಗುರುಸಹೋ
 44 ದರರನೂ ವಾರಣಾಸಿಯಲ ವಧಿಸಿದ ದೋಷಕ್ಕೆ ಹೋಗುವರು
 45 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾತ್ಮೀಯೋನುಪಾಲನಂ ದಾನಾತ್ಮ್ಯರ್ಗ
 46 ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ|ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 47 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೇ ಹರೇತ ವಸುಂಧರಾಂ
 48 ಪವಿತ್ರವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಷ್ಣಃ

10

ಅದೇ ದೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಕವುರಿ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವಾಲಯದ ಬಳಿ
ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'

- 1 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
 2 ಕ್ರೈಲೋಕ್ಕ ನಗರಾರಂಭ
 3 ಮೂಲಸ್ತಂಧಾಯ ಸ್ವಸ್ತಿ ಸಕ ವ
 4 ರಿಸ ಸಾವಿರದಾಜನೆಯ ದುರ್ಮಾಕನಂ
 5 ವತ್ಸರದ ಚೈತ್ರ ಸು ಗ ಲು ಕವುರಿಯ ತಳಾರಿ
 6 ತಗರೆಯ ಪೆಂದಿರುಡೆ ಚಣ್ಣಿಗ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

11

ಅದೇ ಕವುರಿ ಗ್ರಾಮದಬಳಿ ರಾಮೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 2'-6"

- 1 ಕಾಳಯುತ ಸ ಉವಧರದ ಡಯ
- 2 ತ್ರ ಶು ೧ ಲು ಶ್ರೀಮತು ಪೆಂಕಟಪ
- 3 ದ್ವಿನಾಯಕಾರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ
- 4 ಪದಕಿಂಮನಾಯಕರು ಕಉರೆ ರಾ
- 5 ಮಜ ಗವುಡಗೆ ಕೊಟ್ಟ ಹುಲ್ಲಕೊಡ
- 6 ೧ ಉರಕೊಡಗಿ ನಾಲು ಸೇನೆಗೆ ಕೊಟ್ಟಂ
- 7 ಥ ಗದಮ ವುರು ಉಂಬಳಿ ಹಾಕಿಸಿ ಕಾ
- 8 ರಬಾಗಿಲ ಕಾಟನಾಯಕರ ಮಗ ಕವುರೆ
- 9 ಯ ರಾಜಪಗಾಲುಡುಗಳ ವಳಿತ ಸೇನಬೋವ
- 10 ಚಿಕ್ಕರಸಯರಾಬರಹ

12

ಅದೇ ದೇಲೂರು ತಾರೊಕ್ಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಹಳೇಬೀಡು ಕೆರೆಯ ಮೊದಲನೆಯ ತೂದಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 1' × 4'

- 1 ಸ್ವಸ್ತಿ ಸಕವರ್ಪ ಕಲಳನೆಯ ಸುಧಕ್ಕಪ್ಪಂವತ್ಸರಂ ಪ್ರವರ್ತಿಸೆ ಅನುಪಮನೆನಿಸಿದ ನೃಪಕಾಮನಾಮ ವೂಯ್ಯ
ಳನ ನನ್ನನಂ
- 2 ಜಗದದಿಕಂ ವಿನಯಾದಿತ್ಯಂ ವೂಯ್ಯಳನೆನಿಸಿ ಚರಂ ಗಂಗವಾಡಿಯಂ ಪಾಳಿಸುತುಂ || ಅದೊಂ ದೋರಸಮುದ್ರದೊಳ್ಳ
- 3 ಮುದಿಕೋದೈತ ಶ್ರೀಸಮಾಲಂಗಿತಾಧ್ಯುದಯಂ ಸತ್ಪುಬಸಂಕಥಾಬಿನದದಿಂ ರಾಜ್ಯಂಗಿಯುತ್ರಿಟ್ಟು ನೀವ ದ
- 4 ಯೋಪೇತನುದಗ್ರವೈರಿಬಳ ನಿರ್ಗೃತಂ ವಿಶೇಷ ಪ್ರಧಾನ್ಯದೋ ತುಂಬನುದಾಶ್ರಿಸಿಕ್ಕಿಸಿದನಾಡಂದ್ರಾರ್ಕ್
- 5 ತಾರಂಬರಂ || ರಕ್ಕಸವೂಯ್ಯಳನುಗ್ರಚಳಕ್ಕಂ ಯಾದವಕುಳಾಂಬುಡಾರ್ಕ್ ಮುದದಿಂದಿಕ್ಕಿಸಿದ ನೆನೆ
- 6 ವಿನಂ ಮೇಲಕ್ಕಮನೀಕೆಯಗೆ ರಾಜಪಾಂನ್ಯಾತನೃಪಂ || ದಿತ್ತುವಟ್ಟಮಂ ಮೇಲಕ್ಕಕ್ಕೆಬಿಟ್ಟಂ ||

13

ಅದೇ ಹಳೇಬೀಡು ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಮಾಪು ಬ ೧೧ ಬಂಜೀಶ್ವರದ ಮಲ್ಲಿಯಜೀ
- 2 ಯನಾಯಕ ಥಂಡಾರಿ ನಾರಣದೇವ
- 3 ಮಾಡಿ ತತುಕಾರೊಟಿತ ಪೂಜಯನು ಜೀಯು
- 4 ರ ಮುಂದಿಟ್ಟು ಆ ಬಂಜೀಶ್ವರದ ಮಲ್ಲಿಯ ಧರ್ಮ
- 5 ಕೆ ಅರುಬಂದು ತೊಡಂಕಿದೊಡಂ ಆ ಮಲ್ಲಿಯ
- 6

14

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯವೊಳಗೆ ಸ್ನಾನಮಂಟಪದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- 1 ಶ್ರೀಮದ್ವೇದಾಸುರಾಹೀಂದ್ರಪೂಜಿತಶ್ಚಾಂಗಜನ್ಮ ಜದ್ದೇವ ಶ್ರೀ
- 2 ವೀರಶಿಕ್ಷೇಶ ಪಾಯಾದ್ವೈಜನಬ್ರಹ್ಮಾನ್ || ಶ್ರೀಮದ್ವೀರೇಶ್ವರಕವಿಪ್ರಾ
- 3 ತಮೂಲಸಂಘೋವಿರಾಜತೇ ಕೊಣ್ಣ ಕುನ್ಯಾನ್ಯಯಸ್ತತ್ರ ದೇಶೀಯಾಬ್ಬಗಣಾ
- 4 ಗ್ರಣೀ || ಶ್ರೀವೀರಜಂದಿಸಿದ್ವಾನ್ವಚಕ್ರವರ್ತ್ಯನುಜೋಮಹಾನ್ ಶ್ರೀಮದ್ವಾ
- 5 ಹುಬ್ಬಲನಾಮ ಮುನಿ ಸಿದ್ಧಾನ್ವಪಾರಗಃ || ಸಕಳಜ್ಞಪ್ರಕಿಪಾದಿಸೋಧಯನಯಾ

- 9 ಭಿಕ್ಷಾ ನಸಂಪನ್ನ ಕೋ ಮದನೋದ್ಯದ್ಧ ವದಾವತೋಯದವಿಧುಸ್ಸದ್ಧ ಮರಕ್ಷಾಮಣಿಃ ದಳಿತಾ
 10 ಪ್ಲಾದಶ ಸತ್ಸದಾತ್ಮನಿಪುಣಃ ಪದ್ವೈವೈದೀ ಜಯತ್ಯುಖೋಬ್ಧಿನುತಚಾರುಬಾಹುಬಲಸಿದ್ಧಾಸ್ತೀಶ್ವರ
 11 : ಸನ್ಮುನಿಃ | ತಸ್ಯಾಗ್ರಬಿಜ್ಞೋಬಿಳಶಬ್ದ ಶಾಸ್ತ್ರ ಪಾರಂಗಮಃ ಸ್ವಾತ್ಮ ಸುಖಾನುವರ್ತಿ | ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಕುಶ
 12 ರೋವಿಧಾತಿ ಕಾಮಾಂಬುಜೇನ್ದುಃ ಸಕಲೇನ್ದುಯೋಗೀ | ಅರ್ಹಣ್ಣಿ ಮುನೀಂದ್ರಾಣಾಂ ಚಾರಿತ್ರಂ ವಿಸ್ತ ಯಾವಹಂ
 13 ತೇಷಾಂ ಪ್ರಜಯಿನೀ ವಾಣೀ ತಸ್ಯಾಸ್ತನ್ಮುನಯಃಪ್ರಿಯಾಃ | ಜಲ್ಪವಿತಂಡಕಥಾಸು ಚ ಶಬ್ದಾಗ
 14 ಮುಚಿನಮುಖೋತ್ಥ ಪರಮಾಗಮಯೋರುನ್ಮಿದ್ಧಂ ಯಚ್ಚಿತ್ತಂ ಸಕ್ತೈವಿದ್ಯಾರುಹೋರ್ಹಣ್ಣಿ
 15 ಮುನಿಃ | ವಿಷಶ್ರುತಗುರುರ್ಯುಸ್ಯ ಸಕಲೇನ್ದುಮಹಾಬ್ರತೇಃ | ತಸ್ಯವಿದ್ಯಾಮಹಾಪ್ರಾಡಿಮ್ಹಾರ್
 16 ದ್ಯಶೈವ್ಯಫಣ್ಣಿ ತೇಕಥಂ | ಇತ್ಯಂಧೂಕೋಯಮೀರೋವರಜನಮುನಿ ಸದ್ವೃಂದಮಧ್ಯೇ ವಿರಾಜತ ಪದ್ವಿಂಶತ್ಯದ್ಧಿ
 17 ಕೋರೂರ್ಹಿ ತಚರಿತಪರಃ ಸಪ್ತತತ್ತ್ವ ಪ್ರವೇದೀ ಪ್ರಾಯಶ್ಚಿತ್ತಾದಿಷಟ್ಪದ್ಧಿಗುಣಿತ ಸುತಪಾಶ್ಚರ್ಯುಃ
 18 ವರ್ಯು ಪ್ರಸಿದ್ಧೋ ದ್ವಾತ್ರಿಂಶದ್ವಾಗಸದ್ವಾಗವನಯುತ ಸಕಲೇನ್ದುಬ್ರತೀನ್ಮೋ ವಿಧಾತಿ | ವಿವಂಕತಿವಯ
 19 ಕಾರೇ ಪ್ರವರ್ತಿತೇ ಗ್ರಾಮನಗರಪೇದೇಷು ತತ್ತ್ವತ್ಯಾದಿಷ್ಠೋತ್ಪಲವಿಕಾಶಯನ್ ಸಕಲಚ್ಛನ್ಮಮು
 20 ನಿರಾಯಾತಿ | ಸತ್ವಾಂಧ್ಯದೇಶಮಧ್ಯಸ್ಥಿತ ಬಿಳಚಾಗ್ರಾಮಚೈತ್ಯಗೃಹಮಾಸಾಧ್ಯ ಜ್ಞಾತ್ಯಾ ಸ್ಯಾನ್ಮೃಂ
 21 ತ್ರಿದಿನಾದನತನವಿಧಿನಾ ತ್ರಿವಿಷ್ಣು ಪಂ ಸಂಪ್ರಾಪ್ತಃ | ಸಪ್ತಾಗ್ರಬಾಣೇನ್ದುಶಶಿಪ್ರಮಾಬ್ದಶಬಾಬ್ಯಕೇ ಮ
 22 ನ್ನಧವತ್ಸರೇಚ | ಸತ್ವಾಬ್ಜನೇ ಶುದ್ಧತ್ಯತೀಯಕೇನ್ದು ವಾರೇಽಗಮತ್ ಶ್ರೀಸಕಲೇನ್ದು ದೇವೇ ಅರುಹನ್ಮಮಃ
 23 ಶ್ರೀಮದ್ವೀರಣ್ಣಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತಿಗಳ ಸಧರ್ಮರಪ್ತ ಬಾಹುಬಲಸಿದ್ಧಾಸ್ತೀದೇವರೇ ದೀಕ್ಷಾ
 24 ಗುರುಗಳ ಶ್ರೀಮದರ್ಹಣಂದಿತ್ಯವಿದ್ಯದೇವರ್ ಶ್ರುತಗ ರುಗಳಮಪ್ತ ಶ್ರೀಸ
 25 ಕಲಚ್ಛನ್ಮಧುಶ್ವಾರಕದೇವಗ್ಗೇ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋರಸಮುದ್ರದ ಸಮುಪ್ತಧವ್ಯ
 26 ನಗರಂಗಳ ಪರೋಕ್ಷವಿನಯಾರ್ಥವಾಗಿ ಮಾಡಿಸಿದ ನಿಶಿಧಿ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯ ಕಟ್ಟಿಯಲ್ಲಿ ನ್ನಾನಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನು ಮಹಾ ಮಣ್ಣುಳೇಶ್ವರ ತ್ರಿಧುವನಮಲ್ಲ
 2 ತಳಕಾಡುಗೊಣ್ಣು ವೀರಗಂಗ ಹೊನ್ನಣದೇವರು ದೋರಸಮುದ್ರ
 3 [ದ] ಲು ಸುಬಸಂಬತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತವಿರೆ ಮುದ
 4 ನು ತಗತ್ತಿಕೊಲೆಯಹತ್ತಿ ಹೆಂಗಳಕ್ಕೂಡೆ ಹೇಜಾರ
 5 ವ ಮಾಡುತ್ತವಿರಲು ಹೊನ್ನಣದೇವರು ಕಂಡು ವರುಡೆಚಾಯ
 6 ಯನಾಯಕನಂ ಕರದು ದೆಸ [ಸಿ] ದೊಡೆ ಅಣತಿಯ ಪಣದೆ ಚಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೨ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-9" × 2'-0"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಧುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ಮೊಳಂ
 2 ಬವಾಡಿ ಬನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂಡ ಧುಜಬಳವೀರಪ್ತ ತಾಪ ಹೊಯ್ತು
 3 ಳ ವೀರಬಲ್ಲಾಳದೇವನು ದೋರಸಮುದ್ರದ ನೆರವೀಡಿನಲು ಸುಬಸಂಕಥಾವಿನೋ
 4 ದದಿಂ ಪ್ಲದ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತವಿರಲು ಸಾವ್ವರಿ ಸಂವತ್ಸರದ ಮಾ
 5 ಗ್ಗಸಿರ ಬಹುಳ ಧತಮಿ ಆದಿವಾರದಂದಂದು ಆ
 6 ನಂದರೆಯಾ ಹ [ವದಲ] ಹೆಂಗೊಸಿನೂರೊಡೆಯಂ ಬೂವರಿ [ಗಾ] ಫಂಡ
 7 ವಿಜಯನ ಅಣ್ಣ ರೇಶನನು ಸುರರೋಕ ಪ್ರಾಪ್ತತ
 8 ವಿಜಯ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು |

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೩ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-9"

- 1 ಜಿನನಾತ್ಯಯೇಷ್ವದಯ್ಯಂ ನಿಜಗುರು ನಯಕೀರ್ತಿಬ್ರತೀಶಂ ಲಸದ್ವೊವಿ
 2 ನುತಂ ತಾನುಕ್ಕಿಸೆಟ್ಟಿಪ್ರಭು ವಿತ್ಯ ತನಗೇಕವೈತಾಯಂದೊಡ್ಡೀ ವನ

- 2 ಧಿ ವ್ಯಾವೃತ ಧಾತ್ರೀತರದೊಳದೊಂ ಪುನೋದ್ಭವ ದ್ರಾತದೊಳೊಡಿ ನಿತಾಂ
 3 ತಂ ನಾಮಿಸಿಟ್ಟು ಸ್ತುತಿವಿತದಯಶೋಲಕ್ಷ್ಮಿಯಂ ತಾನೆವೆತ್ತಂ ||೧೧||
 4 ಅನ್ತಾತಂ ವ್ಯವಹಾರದಿ.....ಮತ್ತ.....ವಿಕೃಮಾಕ್ರಾಂತ.....
 5 ಳದೇವ.....ಮಾನ್ಯಾತಂ ದೊ.....
 6 ಕೊಂಡು.....ಸ್ವಾಂತಂವಿಶ್ರುತನಾ
 7 ಮಿಸಿಟ್ಟದಿವದೊಳ.....ಕೈವಲ್ಯಮಂ ತಾಳಿದಂ |

ಕಡೂರು ದಿಸ್ತಿಕ್ಕಿನ ಶಾನನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

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ವನ್ನಾರೆ ಹೋಬಳಿ ಕೂಡುವಳಿ ಆಗ್ರಹಾರದಲ್ಲಿರುವ ಪಟೇರ್ ಸುದ್ರಾಯಪುರಾಣೀಕರಲ್ಲಿರುವ
ನನ್ನ ದಿನ ಕೈಬರಹದ ಪ್ರತಿ.

- 1 ಹರಿಹರ ಮಹಾರಾಯರು ಶೃಂಗೇರಿ ಶ್ರೀಮಠಕ್ಕೆ ಕೂಡುವಳಿಗ್ರಾಮ
 2 ವನ್ನು ಉತ್ತರವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಈ ಗ್ರಾಮವನ್ನು ಮಠದವರು
 3 ಅನುಭವ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳಿಗೆ
 4 ಶೃಂಗೇರಿಯಲ್ಲಿ ಪಟ್ಟವಾದ್ದರಿಂದ ಅವರ ಪೂರ್ವಾಶ್ರಮದವರಿಗೆ ಈ ಗ್ರಾಮ
 5 ಮದ್ದಲ್ಲು ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದು || ತಾನುಗೊಡಿಗೆಯಲ್ಲಿ ಗದ್ದೆ ಬ ಲಕ್ಕೆ
 6 ಸಿನ್ನು ಗ ಲ ಗುಬ್ಬಿಬಯಲಲ್ಲಿ ಗದ್ದೆ ಬಂ | ೧೦ | ಗೆ ಸಿನ್ನು ಗ ೧೦ ಬ
 7 ೨. ||. ಚಿಟ್ಟಿಮಕ್ಕಿಯಲ್ಲಿ ಗದ್ದೆ ಬಂ ೩ಕ್ಕೆ ಸಿನ್ನು ಗ ೩ ಅಂತು ಗದ್ದೆ ಬಂ
 8 ೨೧ | ಕೈ ಸಿನ್ನು ಗ ೨೧ ೨ || ಸ್ವಾಸ್ಥಿಯುನಡೆದುಬರುತ್ತಿದ್ದಲ್ಲಿ
 9 ಈ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳು ಸ್ವರ್ಗಸ್ಥರಾದಮೇಲೆ ರಾಮಚಂ
 10 ದ್ರಧಾರತಿಗಳಿಗೆ ಪಟ್ಟವಾದ್ದರಿಂದ ಪ್ರಾಕೃಷ್ಠ ಪೂರ್ವಾಶ್ರಮದ
 11 ವರ ಬದುಕು ಮನ ಯಾವತ್ತು ಮಠಕ್ಕೆ ಸೇರಿದ್ದರಿಂದ ಈ ಸ್ವಾಸ್ಥೆ
 12 ಗ ೨೧ ೨ ||. ಧೂಮಿಯನ್ನು ಈ ರಾಮಚಂದ್ರಧಾರತಿಗಳ ಪೂ
 13 ರ್ವಾಶ್ರಮದವರು ಆರಗದ ಕಲ್ಲನಾಥಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿ
 14 ಭಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಅನುಭವಿಸಬಂದರು
 15 ಮೇಲಾಗಿ ಈ ಗ್ರಾಮದ ಧೂಮಿ ಯಾವತ್ತು ಮಠಕ್ಕೆ ನಡೆದುಬರು
 16 ತ್ತಿತ್ತು ಶ್ರೀಮಠದಲ್ಲು ಬ್ರಹ್ಮನಾಥದೇವರ ಉ
 17 ಪದ್ರ ಬಹಳವಾಗಿ ದನಾ ಕೊಲ್ಲುತ್ತಿದ್ದಲ್ಲಿ ಈ ಮಲ್ಲಿಭಟ್ಟರ ಮು
 18 ಪಾಸ್ತ್ರ ಪಂಚಾಕ್ಷರಿ ನರಹರಿಭಟ್ಟರ ಕರನಿಕೊಂಡು ಈ ಉಪದ್ರವ ನಿಲ್ಲಿ
 19 ಸಿ ಕೊಡಬೇಕು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದ ಈ ನರಹರಿಭಟ್ಟರು ಶ್ರೀಮ
 20 ಠದಲ್ಲಿ ಕುಳಿತು ಬ್ರಹ್ಮನಾಥದೇವರ ಕುರಿತು ಪುನಶ್ಚರಣೆಮಾಡಿದ್ದರಿಂದ
 21 ಅವರಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾದ್ದರಿಂದ ಈ ದೇವರಿಗೆ ಮುಂದೆ ನಡೆಕೊಂಬಿಟ್ಟು ಕ
 22 ಟ್ತಮಾಡಿ ಗೊತ್ತಿಗೆ ನಿಲ್ಲಿಸಿ ಈ ದೇವರ ಉಪದ್ರವ ಪರಿಹರಿಸಿದ್ದರಿಂದ
 23 ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಸಂತೋಷಪಟ್ಟರಾಗಿ ಈ ಕೂಡುವಳಿ ಗ್ರಾಮ
 24 ದ್ವಲ್ಲು ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಧೂಮಿ ಹೊರತಾಗಿ ಮೇಲೆ
 25 ದ ಧೂಮಿ ಯಾವತ್ತನ್ನು ಇವರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಕೊಂಡ

- 26 ನಹಳಿಯಲ್ಲ ಮನೆ ಕಟ್ಟಿಕೊಂಡು ಈ ಸ್ವಾಸ್ಥ್ಯವನ್ನು ಅನುಭವಿ
 27 ಬರುತ್ತಾಬದ್ದಲ್ಲಿ ಈ ಗ್ರಾಮಕ್ಕೆ ದೇವರ ಮಕ್ಕಳು ಕುಳಿಗಾರರಾಗಿ ಇ
 28 ವರಿಗೆ ಗಡಿಗುತ್ತಿಗೆ ಭತ್ತವನ್ನು ಹೇಳು ಅಳಕೊಟ್ಟು ರಾತ್ರಿಕಾಲದ
 29 ಲ್ಲ ಪುಂಡುಗಾರರಾಗಿ ಇವರ ಮನೆಮುತ್ತಿ ತಾವು ಅಳಕೊಟ್ಟ ಭ
 30 ತ್ತವನ್ನು ಪುನಃ ತಮ್ಮ ಮನೆಗೆ ಹೊತ್ತುಕೊಂಡುಹೋಗುತ್ತಾ ಇದರು
 31 ಈ ಪ್ರಕಾರ ಕೆಲವು ದಿನ ನಡೆದುಬಂತು ಇದೇ ಪ್ರಕಾರ ಒಂದು ವರ್ಷ
 32 ಭತ್ತವನ್ನು ರಾತ್ರಿಕಾಲದಲ್ಲಿ ಹೊತ್ತುಕೊಂಡು ಹೋಗುವಾಗ್ಯೆ ಭತ್ತದ
 33 ಮೊಟ್ಟೆ ತೂತಾದ್ದರಿಂದ ದಾರೀಕಡೆಗೂ ಡಲ್ಲದ್ದರಿಂದ ಸೂರೋ
 34 ದಯವಾದವೇರೆ ಈ ಡೆಲ್ಲದ ಭತ್ತದ ದಾರೀ ಹಿಡೆಕೊಂಡು ನೋಡು
 35 ವಾಗ್ಯೆ ಇದೇ ಗ್ರಾಮಕ್ಕೆ ಬಂದದ್ದರಿಂದ ಇವರುಗಳು ಪುಂಡರು
 36 ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಎಂಬುದ ಕಂಡು ಶ್ರೀ ಸ್ವಾಮಿಯವರ ಸನ್ನಿ
 37 ಧಾನಕ್ಕೆ ಹೋಗಿ ಇದು ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಈ ಗ್ರಾಮವನ್ನು
 38 ವೃತ್ತಿ ಶಾಖೆಮಾಡಿ ಅಗ್ರಹಾರವಮಾಡಿ ತಮ್ಮ ಹೆಸರಲ್ಲು ದಾನಶಾಸನ
 39 ಬರಿಸಿಕೊಡಬೇಕೆಂದು ಹೇಳಿಕೊಂಡದ್ದರಿಂದ ಶ್ರೀ ರಾಮಚಂದ್ರಧಾರತಿ
 40 ಸ್ವಾಮಿಗಳವರು ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೧೩ನೆ ವರ್ಷಮಾನಕ್ಕೆ
 41 ಸಲುವ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೫ ಲ್ಲು ದಾನಧಾರಾವೂರ್ವ
 42 ಕವಾಗಿ ಬ್ರಾಹ್ಮರುಗಳಿಗೆ ನಿರ್ದೇಶವಮಾಡಿ ಬರಿಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
 43 ೧ಕ್ಕೆ ಈ ಗ್ರಾಮ ಒಂದಕ್ಕೆ ಸಲುವ ಗದೆ ಬಂ ೧೪೭ಕ್ಕೆ ವೃತ್ತಿ ೧ಕ್ಕೆ ಗದೆ
 44 ಬ ೪೧. ನಾಲ್ಕುಕಾಲು ಬಂಡುಗ ಗದೆ ಪ್ರಾಪ್ತಿಯಲ್ಲ ಮಾಡಿದ
 45 ವಿನಿಯೋಗ ಧಾರದ್ವಾಟಸಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದ ಕಂನಾ
 46 ಧಾ ಧಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೫ ಧಾರದ್ವಾಟಸ
 47 ಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಪಂಡಾಕ್ಷರಿ ನರಹರಿಭಟ್ಟರ ಮಕ್ಕಳು
 48 ನೀರೆ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ವೃತ್ತಿ (ನಾಲ್ಕು ವರೆ) ೪. 11. ಹರಿತಸಗೋತ್ರದ
 49 ಅಶ್ವರಾಯನಸೂತ್ರದ ನಾಗೋಪಾಧ್ಯಾಯರ ಮಕ್ಕಳು ಉಪಾಧ್ಯಾಭಟ್ಟರಿಗೆ
 50 ವೃತ್ತಿ ೧11 ಅವರ ತಮ್ಮಂದಿರು ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಶ್ರೀವತ್ಸಗೋ
 51 ತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ನರಹರಿಭಟ್ಟರ ಮಕ್ಕಳು ನಾರಸಿಂ
 52 ಟ್ಟರಿಗೆ ವೃತ್ತಿ 11. ಕಾಶ್ಯಪಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ನರಹ
 53 ರಿಭಟ್ಟರ ಮಕ್ಕಳು ಜಿನ್ನೂಪಾಧ್ಯರಿಗೆ ವೃತ್ತಿ ೧ ಧಾರದ್ವಾಟಸಗೋ
 54 ತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಯಜ್ಞೇಶ್ವರಭಟ್ಟರ ಮಕ್ಕಳು ಶಂ
 55 ಕರದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ದೋಧಾಯನ ಸೂ
 56 ತ್ರದ ನಾರಾಯಣಭಟ್ಟರ ಮಕ್ಕಳು ಅಪ್ಪಣ್ಣಾಕಿತಾಗ್ನಿಗಳಿಗೆ
 57 ವೃತ್ತಿ ೧ ಜಾಮದಗ್ನ್ಯಾವತ್ಸ ಗೋತ್ರದ ದೋಧಾಯನ ಸೂತ್ರದ ಸ್ವಾ
 58 ಮಿಭಟ್ಟರ ಮಕ್ಕಳು ಗಣೇಶದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಸಗೋ
 59 ತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ಲಕ್ಷ್ಮೀಕಾಂತಭಟ್ಟರ ಮಕ್ಕಳು
 60 ರಾಮಾಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕೌಶಿಕಗೋತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ
 61 ಹರಿಭಟ್ಟರ ಮಕ್ಕಳು ಅನಂತಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಿಷ್ಣುವರ್ಧನ
 62 ಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ಶಂಕರಭಟ್ಟರ ಮಕ್ಕಳು ಗು
 63 ಡ್ಯ ವಿಷ್ಣುಗಳಿಗೆ ವೃತ್ತಿ 111 ಕೌಶಿಕಗೋತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ
 64 ರಾಮಾಭಟ್ಟರ ಮಕ್ಕಳು ಪರಮಾಳುಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಶ್ಯಪ
 65 ಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಮುಕುಂದಭಟ್ಟರ ಮಕ್ಕಳು ದೇ
 66 ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂ
 67 ತ್ರದ ಮಾಧವಭಟ್ಟರ ಮಕ್ಕಳು ದೇವೇಂದ್ರಪುರಾಣಕರಿಗೆ ವೃತ್ತಿ ೧
 68 ಧಾರದ್ವಾಟಸಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ
 69 ರ ಮಕ್ಕಳು ಅಚ್ಯುತಭಟ್ಟರಿಗೆ ವೃತ್ತಿ 111 ಗೌತಮಗೋತ್ರದ ಜೈಮು
 70 ನಿ ಸೂತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮಿಧರಭಟ್ಟರಿಗೆ

- 72 ವೃತ್ತಿಂ ಅತ್ರೇಯಸಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ದೇವರಥಟ್ಟ
 73 ರ ಮಕ್ಕಳು ನರಸಿಂಹಥಟ್ಟರಿಗೆ ವೃತ್ತಿಂ ಕಾಶ್ಯಪಗೋತ್ರದ ಅಶ್ವರಾ
 74 ಯನ ಸೂತ್ರದ ಬ್ರಹ್ಮಣ್ಯಥಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಕಾಂತ ಥಟ್ಟರಿಗೆ
 75 ವೃತ್ತಿಂ ಪರಿತಸಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ನಾಗಾಥಟ್ಟರ ಮಕ್ಕಳು ಶಂಕರ
 76 ಥಟ್ಟರಿಗೆ ವೃತ್ತಿಂ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ಪದ್ಮನಾಥಥಟ್ಟರ
 77 ಮಕ್ಕಳು ಕೇಶವಥಟ್ಟರಿಗೆ ವೃತ್ತಿಂ ವಸಿಷ್ಠಗೋತ್ರದ ದೋಧಾಯನಸೂತ್ರದ
 78 ಸುಬ್ರಹ್ಮಣ್ಯಥಟ್ಟರ ಮಕ್ಕಳು ನಾಗಂಜಗಗೆ ವೃತ್ತಿ ||| ಮವುಧ್ಯಲ್ಯ ಗೋತ್ರದ
 79 ಅಶ್ವರಾಯನ ಸೂತ್ರದ ಮಹದೇವಥಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿಥಟ್ಟರಿಗೆ ವೃ
 80 ತ್ತಿಂ ಮಾನಿಧಾರ್ಗವಗೋತ್ರದ ಅವಸ್ತಂಟ ಸೂತ್ರದ ದಕ್ಷಿಣಾಮೂರ್ತಿಗಳ ಮಕ್ಕಳು
 81 ಕವಡೆ ಮಲ್ಲಿಥಟ್ಟರಿಗೆ ವೃತ್ತಿ ||| ಅತ್ರೇಯಸಗೋತ್ರದ ಅಶ್ವರಾಯನ
 82 ಸೂತ್ರದ ಲಂಗಣ್ಣಗಳ ಮಕ್ಕಳು ಗೂಳಪ್ಪಗಳಿಗೆ ವೃತ್ತಿ |||. ಮಹಲಕ್ಷ್ಮಿದೇವ
 83 ರಿಗೆ ವೃತ್ತಿ ||| ಸೋಮೇಶ್ವರ ದೇವರಿಗೆ ವೃತ್ತಿಂ ಗಾಯತ್ರೀ ಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ |||
 84 ಅಲ್ಪಹಾಳಿಗಳಿಗೆ ಹಳ್ಳಿಮಕ್ಕಗೆ ಚಿಂಕರಾಗಿ ದೊಡ್ಡ ಕಲ್ಲಮಕ್ಕೀಮೇಲೆ ಚಿಂ
 85 ಕನೀರುಪರಿಯಾಗಿ ನೀರೆ ನರಸಿಂಹಥಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಬಿಡಿ ಬಾಸಿರಿಕಟ್ಟಿಗೆ
 86 ಚಿಂಕರಾಗಿ ಉಪಾಧ್ಯಥಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಬಿಡಿ ಬಟ್ಟಗನ ಕಟ್ಟಿಗೆ ಚಿಂಕ
 87 ನೀರುಪರಿಯಾಗಿ ಪ್ರಥಮಸ್ತುಳದಲ್ಲ ಕವಡೆ ಮಲ್ಲಿಥಟ್ಟರಿಗೆ ಸಾಧ್ಯ
 88 ಬಿಡಿ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ ನಾಗಣ್ಣಗಳಿಗೆ ಸಾಧ್ಯ ಬಿಡಿ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ
 89 ಅಚ್ಯುತಥಟ್ಟರಿಗೆ ಬಿಡಿ ಮೇರಾದ ಸಾಧ್ಯಧೂಮಿ ಯಜಮಾನಾದಿ
 90 ಸರ್ವಸ್ವಾಮ್ಯವೂ ಈ ಅಗ್ರಹಾರ ಮಾಡಿಸಿದಮೇಲೆ ನರಸಿಂಹಥಟ್ಟರಿಗೆ
 91 ಈ ಗ್ರಾಮಕ್ಕೆ ಸಲ ವಗ್ರಹಾರಾಮಕ್ಷೇತ್ರ ಗದ್ದೆ ಬೆದ್ದಲು ಮೊದಲಾದ ಸಿದ್ಧ
 92 ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಅನುಧವಿಸಿಕೊಂಡು
 93 ಬಹಿಯೆಂದು ಒಪ್ಪಿಕೊಟ್ಟು ದಾನಶಾಸನ ಪ್ರಕಾರಕ್ಕೆ ಗದ್ದೆ ಬಿಡಿ ೧೪೭
 94 ಕೈ ವಳಗೆ ಬಂದ ಪ್ರಕಾರ ವೃತ್ತಿಂ ಕೈ ಗದ್ದೆ ಬಿಡಿ ೪೪ ರಲ್ಲು ವೃತ್ತಿ ೩೧ಕ್ಕೆ ದ
 95 ಬಿ ೧೩೧|| ದೇವರವೃತ್ತಿ ೨ ಕೈ ಬಿಡಿ ೧೪|| ಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ ||| ಕೈ
 96 ಬಿಡಿ ೩೩|| ಅಂತು ವೃತ್ತಿ ೩೩|| ಕೈ ಗದ್ದೆ ಬಿಡಿ ೧೪೩|| ಮಧ್ಯಕಕ್ಕೆ ನಿಂತದ್ದು ಬಿ
 97 ೩|| ಮೂರೂವರೆ ಬಂಡಗವನ್ನು ಕುಳಗಾರರು ದೇವರ ಮಕ್ಕಳಿಗೆ ರಸ್ತೆ
 98 ಕೊಡಗಿ ಬಗ್ಗೆ ಹಾಕಿಕೊಟ್ಟದ್ದರಿಂದ ಈ ದೇವರಮಕ್ಕಳು ಕೆಲವು
 99 ದಿವ್ಯ ಉಂಬಳಿಯಾಗಿ ಅನುಭವಿ ಅಮೇಲೆ ದೊಡ್ಡಣ್ಣಥಟ್ಟ ಎಂಬವಗೆ
 100 ಈ ದೇವರ ಮಕ್ಕಳು ಗೌತಮೇಶ್ವರದೇವರಲ್ಲು ಮನ್ತ್ರಪುಷ್ಪದ ಉಪಾಧಿಯಂ
 101 ತ ಮಾಡಿಕೊಟ್ಟು ಈ ಗದ್ದೆಯನ್ನು ಈತಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಕೆಲವು ದಿವ್ಯದಮೇಲೆ
 102 ಈ ದೇವರ ಮಕ್ಕಳು ಕುಳವಪ್ಪವಾಗಿ ಹೋದರು ಅಮೇಲೆ ಈ ದೊಡ್ಡಣ್ಣಥಟ್ಟನು
 103 ಈ ಉಪಾಧಿಯನ್ನು ಮಾಡಿಕೊಂಡು ಧೂಮಿಯನ್ನು ಅನುಧವಿಸಿಬರುತ್ತಿದ್ದ
 104 ಲ್ಲ ಸಿಂಗಾಪುರದ ಗಿರಿಥಟ್ಟರು ಯಂಬವರು ಈ ದೊಡ್ಡಂಣಥಟ್ಟಗೆ ಹತ್ತು
 105 ಇಪ್ಪತ್ತುಹಣ ಕೊಟ್ಟು ಈ ಧೂಮಿಯನ್ನು ಅಡವಮಾಡಿಕೊಂಡು ಅ
 106 ನುಧವಿಸಿದ್ದದನ್ನು ಈ ದೊಡ್ಡಣ್ಣಥಟ್ಟನು ಅಪುತ್ರನಾಗಿ ಮೃತ
 107 ನಾಗಿ ಹೋದನು. ಈ ಧೂಮಿಯು ಸಿಂಗಾಪುರದ ಗಿರಿಥಟ್ಟರ ಬುಡದವ
 108 ರಿಗೆ ನಡಮುಬಂತು ಇತ್ತರಾಗಿ ಅವರು ಅಪುತ್ರರಾಗಿ ಮೃತವಾಗಿ
 109 ಹೋದ್ದರಿಂದ ಚಿತ್ರಧಾನುಸಂವತ್ಸರದಾರಭ್ಯ ಉಪಾಧ್ಯರನಾರಿಸಿದೇ
 110 ವರ ಮನೆಯವರು ಅನುಧವಿಸುತ್ತಾರೆ ಈ ಧೂಮಿಯು ಮಧ್ಯಕಕ್ಕೆ
 111 ನಿಂತದ್ದು ಶ್ರೀಮತಕ್ಕೆ ಬರದೇಕು
 ಉಧಯಮಂ ಗದ್ದೆ ಬಿಡಿ ೧೪೭ ಸಾಧ್ಯಧೂಮಿ
 ಬಿ|| ಉದಯ
 ಬಿ ೧೫೩|| ಕೈ ಸಿತ್ತು ಗಿ ೧೫೩|| ಇತ್ತರಾಗಿ ಹೆಚ್ಚಿದ್ದು ೪|

ಕೋಲಾರ ಡಿವಿಷನ್ ಶಾಸನಗಳು.

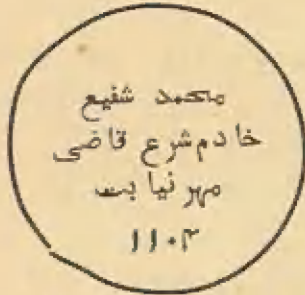
ಕೋಲಾರ ತಾಲ್ಲೂಕು.

19

ಕೋಲಾರದ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು ಹಾಜರಾದುದರಿಂದ ಅವನುಮೂಲದ ಗನೆಯು ಸನ್ನದು

ಫಾರ್ಸ್ ಲಿಪಿ—ಫಾರ್ಸ್ ಭಾಷೆ

قدر قدرت.



مطابق و اصل

مرتبست

(۱) پروانه بهر

درگاه قلی خان از قرار بتاریخ پانزدهم شهر ربیع الثانی سنه جلوس والا.

(۲) متصدیان (Sic) ومهمات حال واستقبال پرگنه کولار کرناٹک صوبه

دارالظرف بیجا پور بدانند چون موضع هونین هلی سمت حویلی طرف.

(۳) متفرقات عمل پرگنه مذکور در وجهه مدد خرچ سنکری متهم بدستور

سابق حسب الضمن بحال ومقررگشته باید که موضع مسطور را.

(۴) درو بست واگذارند که بتصدق فرق مبارک حضرت حاصلات آنجا

سال بسال برای خرچ.

(۵) سنکری متهم جاری دارند وسند مجدد طلب ندارند درین باب

تاکید اکید دانسته حسب المسطور بعمل آرند.

(Back—کونرا)

(۱) شرح ضمن موضع هونین هلی سمت حویلی طرف متفرقات.

(۲) عمل پرگنه کولار سرکار کرناٹک صوبه دارالظرف بیجا پور

در وجهه مدد خرچ.

(۳) سنکری متهم بدستور سابق بحال ومقررگشته.

- (۳) . . . سے مواضع -
 (۵) . . . اصلی داخلی -
 (۶) . . . موضع مواضعان -
 (۷) . . . معہ جمعہ کامل -

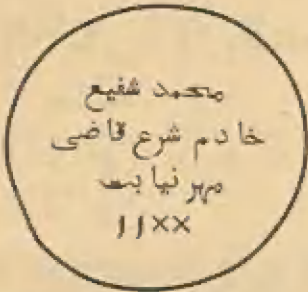
لہ عہ جن

20

ಅವಳಿಮಠದ ಎನೆಯ ನನ್ನದು.

ಫಾರ್ಸಿ ರಿಷಿ-ಫಾರ್ಸಿ ಭಾಷೆ.

ع-7



مطابق واصل

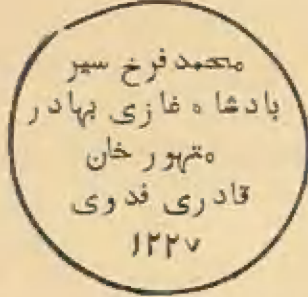
بعرض

- (۱) پروانہ بمہر شہامت و مرتبت طاہر محمد خان از قرار بتاریخ چہارم شوال سنہ ۱۱ جلوس معلیٰ .
 (۲) عاملان حال واستقبال پرگنہ کوئلہ سرکار کرناٹک دارالظفر بیجاپور بدانند .
 (۳) درین ولا موضع ہونین ہلی طرف متفرقات سمت حویلی عملہ پرگنہ مذکور .
 (۴) دروجہ مدد خرچ سنکری متہر بتصدق فرق مبارک بموجب اسناد سابق .
 (۵) حسب الضمن مقرر گشت باید کہ موضع .
 مسطور را دروبست واگذا رند (Sic)
 (۶) کہ تا حاصلات آن براے خرچ سنکری متہر ہمیشہ جاری دارند .
 (۷) درین باب تاکید دانستہ حسب المسطور بعمل آرند .

ಅವಣಮಠದ ಒನೆಯ ನನ್ನದು.

ಫಾರ್ಸ್ ಲಿಪಿ—ಫಾರ್ಸ್ ಭಾಷೆ.

قدر قدرت .



- (۱) عاملان حال واستقبال پرگنہ کو لار سرکار کرناٹک دارالظفر بیجاپور بداند.
- (۲) درینولا موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ مذکور.
- (۳) دروجہ مدد خرچ سنکری متہ بتصدق فرق مبارک.
- (۴) حضرت حسب الضمن مقرر گشتہ باید کہ.
- (۵) موضع مسطور را دروبست واگذارند کہ.
- (۶) تا حاصلات آن برائے خرچ سنکری متہ ہمیشہ.
- (۷) . . . دراینباب تاکید دانستہ حسب المسطور.
- (۸) بعمل آرند تحریر . . . بیض سنہ.

(Back—کونٹرا)

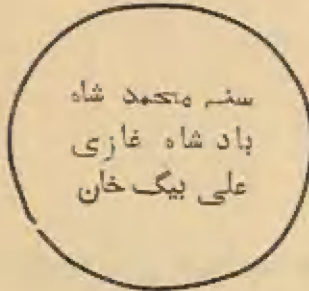
ضمن نویسند.

- (۱) . . . شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ کو لار.
- (۲) سرکار کرناٹک دارالظفر بیجاپور دروجہ مدد خرچ . سنکری متہ مقرر گشتہ .
 ۱. مواضع .
 ۲. اصلی داخلی .
 ۳. موضع مواضعان .
 ۴. جمع کامل .
 ۵. لہ عنہ ہن .

ಅವನುಮಠದ ೪ನೆಯ ನನ್ನದು.

ಪಾರ್ಸಿ ಲಿಪಿ—ಪಾರ್ಸಿ ಥಾಪ್ಪೆ.

قدر قدرت .



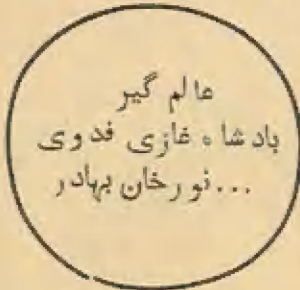
- (۱) متصدیان ومهمات حال واستقبال پرگنه کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند.
- (۲) چون موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه مذکور دروجہ مدد خرچ سنکری متہم بدستور سابق حسب الضمن بحال و مقرر گشتہ.
- (۳) باید کہ موضع مسطور را دروبست واگذارند کہ بتصدق فرق مبارک حضرت حاصلات آنجا سال بسال برائے خرچ.
- (۴) سنکری متہم جاری دارند وسند مجدد طلب ندارند درین باب تاکید اکید دانستہ حسب المسطور بعمل آرند.
- (۵) تکریری التاریخ پانزدہم شهر ربیع الثانی سنہ جلوس والا.

(Back—copy)

- (۱) شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه کولار.
- (۲) سرکار کرناٹک صوبہ دارالظفر بیجاپور دروجہ مدد خرچ سنکری متہم بدستور سابق بحال و مقرر گشتہ.
- (۳) ۷ مواضع اصلی داخلی .
موضع مواضعان .
* جمع کامل
لہ عنہ جن .

ಅವಣಿಮಠದ ಜನೆಯ ಸನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಛಾಪೆ,



- (۱) متصدیان مهمات حال واستقبال و دیسمکھان و دیسپانڈیان و پٹواریان و مزارعان.
- (۲) پرگنہ کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند موضع ہونین ہلی.
- (۳) وغیرہ دیہات پرگنہ مذکور ذریعہ انعام باسم شنکر بہاری بموجب اسناد.
- (۴) حکام پیشین مقرر و جاریست درینولا نیز بدستور سابق حسب الضمن.
- (۵) بحال داشتہ شد باید کہ دیہات مسطور مصرف مشارالیه واگذارند کہ حاصلات انجا را معیشت خود نموده بدعائے دولت ابد مدت مشغول باشد.
- (۶) وسند مجدد سال بسال درخواست نکنند درین باب تاکید.
- (۷) اکید دانستہ حسب المسطور بعمل آرند تحریر فی التاريخ.
- (۸) بست ششم شہر شعبان المعظم سنہ ۱۱۶۷ بیض.

(Back—signature)

ضمن بنویسند

- (۱) شرح ضمن انکہ موضع ہونین ہلی وغیرہ دیہات پرگنہ کولار دروجہ انعام باسم شنکر بہاری.
- (۲) بموجب اسناد حکام پیشین مقرر گشت درینولا نیز بدستور سابق بحال دارند.
- کا مل.
- *
- نعم.
- عہ مواضع.
- اصلی داخلی.
- عہ عہ.

سمت حویلی	سمت مولباکل موضع شنکری.
* کامل	کامل
اصلی	داخلی.
مواضعان	مواضعان.
...	...
* کامل	له عه کامل.
ے مواضع	داخلی.
اصلی	مواضعان.
ے مواضع	داخلی.
اصلی	مواضع.
مواضعان	داخلی.
مواضعان	مواضع.
عه کامل.	

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

24

ಮಾಲೂರು ಹೋಬಳಿ ಮೈಲಾಂಡಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಸರ್ಕಾರಿ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ	7 ಹಾರಾಯರು ರಾಜ್ಯಂ
2 ಶಾಲವಾಹನಶಕ ವರ್ಷಂ	8
3 ಗಳು ೧೪೫೯ನೆಯ ವಿಳಂ	9 ಬಯರಪಗಳವುಗ ಸೊ
4 ಬಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಿ	10 ಜ್ಯವನು ಕಟ್ಟಿಸಿದ ಮಂ
5 ೧ ಉ ಶ್ರೀಮನು ಮಹಾ.....	11 ಟಪ ಶುಭಮಸ್ತು
6 ಶ್ರೀರ ಅಡ್ಕುತರಾಯ ಮ	

25

ನರಸಾಪುರದ ಹೋಬಳಿ ಶಿವಾರಪಟ್ಟಣದ ವರದರಾಜದೇವಾಲಯದ ತಳವಾದಿಯ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀಮತು ಸುಕ್ಲಸಂವತ್ಸರದ ಅಸ್ವಿಜ ಸು	4 ಅಲಹಳ್ಳಿಯ ಗವುಡ ಬಇರೆಡೀಯನ
2 ೧೦ ಸು ಸಿರಿ ಪೆರುಮಂಗಲ ಪಟ್ಟಣದ	5 ಮಗ ಚೊಕ್ಕಬತ್ತಯ್ಯನು ಮುಂನ್ನಬಾ
3 ಪೆರುಮಾಳ ಸಿವಾಲ್ಯಕ್ಕೆ ತಳಗೂರನು	6 ಇವಂಸ

(ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ.)

26

ಅದೇ ಹೋಬಳಿ ಶಿವಾರದ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಮೇಲೆ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಮತು ಕರಿಯಪಗಳ	3 ತೃಗಳಿಗೆ ಪುಣ್ಯವಾಗಲ ಯಂ
2 ಸಿಸ್ಯ ತಮ್ಮಯನು ಮಾತಾವಿ	4 ದು ಹಾಕಿದ ಬನಕ್ಕೆ ಮಂಗಳ

ಅದೇ ಹೋಬಳಿ ಹುಂಗೆನಹಳ್ಳಿಯ ಊರದಾಗಿಲ್ಲ.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

- ¹ ಶ್ರೀಮತು
- ² ಸೌಜನ್ಯ ಸೀಲರು
- ³ ಮನ್ಮಯಮೌಳಿಯ

- ⁴ ರುಂ ಪೂರಮಾಡಿಸಿ
- ⁵ ರೂ

ಶಿಡ್ಲಘಟ್ಟದ ತಾಲ್ಲೂಕು.

ಶಿಡ್ಲಘಟ್ಟಕ್ಕೆ ಸೇರಿದ ಸೆಟ್ಟರ ಬೂದಿಹೊಲದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 1'-8"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲ
- ² ವಾಹನಶಕ ವರುಷಂಗರು
- ³ ೧೫೭೩ನೆಯ ಬರಸಂವತ್ಸರ
- ⁴ ದ ಚೈತ್ರ ನು ೧ ಲು ಶ್ರೀಮತು
- ⁵ ಮಹಾರಾಜಾಧಿರಾಜ ವೀರಪ್ಪ
- ⁶ ತಾಪ ಶ್ರೀ ಪೆಂಕಟಪತಿದೇವರು
- ⁷ ಪೃಥ್ವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು
- ⁸ ಅವರ.....ರಾದ ಅವತಿನಾಡ

- ⁹ ಪ್ರಭು ದೈರೇಗೌಡರ ಪುತ್ರರು
- ¹⁰ ಯುಂಮಡಿ ದೈಚಿಗವುಡರು
- ¹¹ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂಕೆಂದರೆ
- ¹² ವಡಿಗೇಹಳ್ಳಿಯ ಸ್ಥಳಕ್ಕೆ ಸಲ್ಲುವ....
- ¹³ ಕರೆ ಗ್ರಾಮವೊಂದನ್ನು ಶ್ರೀಮತು
- ¹⁴ ಸಿವಾಚಾರ ಸಂವನ್ ಶ್ರೀ ರಂಗ
- ¹⁵ ಶಕಿ.....ಕೊಟ್ಟ.....

ಅದೇ ಶಿಡ್ಲಘಟ್ಟದ ಹೋಬಳಿ ಹುಣಸೇನಹಳ್ಳಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೆಮರಗಳ ಕಾನಿನ್ಲ ಸರೞಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಮೇರೆ.

ಪ್ರಮಾಣ 1'-8" × 1'-8"

- ¹ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ
- ² ಭಾದ್ರಪದ ಶು ೧ ಲು ಶ್ರೀ
- ³ ಮತ್ತು ಸೊಣ್ಣಪ್ಪಗವುಡರು
- ⁴ ಮುದ್ರೆಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಮಾ

- ⁵ ನೃದ ಹೊಲ ಇದಕ್ಕೆ ತವಿದ
- ⁶ ವರು ತಾಯಿತಂದೆ ವಧಿಸಿದ
- ⁷ ಪಾಪಕೆ ಹೋಹರು

ಜಂಗಮಕೋಟೆಯ ಹೋಬಳಿ ಜಂಗಮಕೋಟೆಯ ಬಳಿ ಚೌಡೇಶ್ವರಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" × 2'-6"

ಕಲ್ಲು ಬಿಡಿದವರೊಳಗಿರು.

- ಬಂಮನಾಯ
- ಕನಕನಯಂತಂ
- ಮಾನ್ಯಹೊಲ ತ
- ತಂಮ ಗುರು ಮಾ
-ಸ ಅಮೇಲಿಪ ?
- ಪಾಪಕೆ ಹೋ
- ಹರು ಶ್ರೀ

31

ಅದೇ ಹೋಬಳಿ ರಂಗನಾಥಪುರಕ್ಕೆ ದಕ್ಷಿಣ ನಾಯಕರ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|-------------------------|------------------------|
| 1 ಪಲ್ಲವಂಗೆ ಸಂವತ್ಸರದ ಮಾಘ | 6 ಎತ್ತಿನವೊಡೆಯ ದೇವರಿಗೆ |
| 2 ಶುದ್ಧ ೧೫ ಸೋಮವಾರ ಸು | 7 ಏರುಗಾಣಿಕೆಯನು ಬಿಟ್ಟು |
| 3 ಗಟ್ಟಿರು ಚಿಕ್ಕರಾಯ ನಂಜ | 8 ಕೊಟ್ಟರು ಮಹಾಜನರ ವೊಪ್ಪ |
| 4 ಪಗವುಡರು ಬಿಟ್ಟದಹಾಳ | 9 ಶ್ರೀ ಶ್ರೀ |
| 5 ರಾಯ ವೊಡೆಯ ದೇವರಿಗೆ | |

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ಅದೇ ರಂಗನಾಥಪುರಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ದಿನ್ನೆಮೇರೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | |
|--------------------------------|---------------------------------------|
| 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ | 13 ಚಾವಡಿಗೆ ಸರುವ ಕೋಳಾಲ ನೀಮೆ |
| 2 ಜಯಾಧ್ಯುದಯ ಶಾಲ | 14 ವೊಳಗಣ ಅರಮಾಲದಹಳ್ಳಿಗೆ ಸರುವ ಶಿವ |
| 3 ವಾಹನಶಕ ವರುಷಂ | 15 ಯನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವನು ಆ |
| 4 ಗಳು ೧೪೬೦ನೆಯ ಸಂದ ವಿಶ್ವೇ | 16 ರೆಮಂಗಲದ ತಿಮ್ಮಪ್ಪಗೌಡರಿಗೆ |
| 5 ಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು | 17 .....ದಂಡಿಗೆ ಉಂಬಳಿಯಾಗಿ |
| 6 ೧೩ ಯು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ | 18 ಕೊಟ್ಟವು ಯಾಗ್ರಾಮವನು |
| 7 ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ | 19 ಮಾನ್ಯವಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರಿ |
| 8 ಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮ | 20 ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಗಳಾಗಿ ಸು |
| 9 ಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆ | 21 ಬದಲಿ ಅನುಭವಿಸುವುದು ಯದಕೆ ತಪಿ |
| 10 ಯುಕ್ತಿರಲು ರಾಮಯ ಒಡೇರ ಆ | 22 ದವರು ಕಾಶಿಯಲ ಕವಿಯ ಕೊಂದ ಪಾಪಕೆ |
| 11 ಯುನವರಿಗೆ ಅಚ್ಯುತರಾಯ ಮಹಾರಾ | 23 ಹೋಗುವರು ತಂದೆತಾಯ ಕೊಂದ |
| 12 ಯರು ನಾಯಕತನಕ್ಕೆ ಪಾಲಿಸಿದ ದೇವರ | 24 ಪಾಪಕೆ ಹೋಗುವರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

33

ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಮುದ್ದೇನಹಳ್ಳಿ ಜೋಡೀದಾರರ ಬಳಿ ಇದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ |
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ |
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಕೃಷ್ಣರಾಜಯ್ಯನವರು
- 4 ವಿಜಯನಗರದಲ್ಲಿ ರಾಜ್ಯಂ ಗೈವಲ್ಲ ರುದ್ರಯ್ಯ
- 5 ನ ಕೊಮಾರ ದೇವಯ್ಯನು ತನ್ನ ಮಾತಾಪಿತೃಗಳಿಗೆ
- 6 ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಮಾರ್ಗಶಿರ ಶುದ್ಧ ಪೂರ್ಣಿಮೆ
- 7 ಮಾಸ್ಯದಲ್ಲೂ ಸೋಮೋವರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲಿ
- 8 ಕೃಷ್ಣಾಪುರವೆಂಬ ಗ್ರಾಮವನು ಆಪಸ್ತಂಬಸೂತ್ರರಾದ
- 9 ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯಿಗಳಾದ ಭಾರದ್ವಾಜಗೋತ್ರದ
- 10 ತಿಪ್ಪಂಥಟ್ಟರಿಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ
- 11 ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟದ್ದು ಈ ಗ್ರಾಮವನು ನೀವು ಪುತ್ರ
- 12 ಪೌತ್ರ ಪಾರಂಪರವಾಗಿ ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಕೊಂಡು
- 13 ಸುಖದಲ್ಲಿಹುದು ಯೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ
- 14 ದಾನ ಪಾಲನಯೋರ್ಮಫ್ ದಾನಾಚ್ಛೇದೋನುಪಾಲ
- 15 ನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

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ಅದೇ ಜಂಗಮಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಚೊಕ್ಕಂಡಹಳ್ಳಿಗೆ ಸೇರಿದ ಪಾಳುಮಿಟ್ಟೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | |
|----------------------|---------------------------|
| 1 ನಂದನ ಸಂವತ್ಸರದ ಮಾ | 3 ಸೋಂಜೆಗಲುಡರು ಲಂ |
| 2 ಗೌರಿ ಬಿ ಲು ಶ್ರೀಮತು | 4 ಗಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಕೆರೆಯ ಸಾ |

- ಸನವೆಂತೆಂದರೆ ನೀನು ಯಲ್ಲ
 6 ಕೆರೆಯನು ಕಟ್ಟಿಸಿಕೊಂಡು
 7 ಧೂವಿಯನು ಆಚಂದ್ರಾರ್ಕ

- 8 ವಾಗಿ ಅನುಭವಿಸುವುದೆಂ
 9 ದು ಬರಿಸಿಕೊಟ್ಟ ಶಿರಾಶಾ
 10 ಸನ ಮಂಗಳ.....

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ಅದೇ ಜಂಗಮಕ್ಕೋಟೆ ಹೋಬಳಿ ಭದ್ರ ನಕೆರೆಯಕೆಳಗೆ ಎಲೆತೋಟಕ್ಕೆ ಬಲಭಾಗ ಬಾವಿಬಳಿ ಬಿದ್ದಿರುವ
 ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 2'-3"

- 1 ಪ್ಲವಸಂವತ್ಸರದ ಛಾದ್ರಪದ
 2 ಶು ೭ ಗುರುವಾರದಲು ಸು
 3 ಗುಟೂರ ಮುಂಮಡಿ ಚಿಕರಾ
 4 ಯ ನಂಜಪಗೌಡರು ಮಾಡಯ

- 5 ನ ಮಗ ಬಾಲಯಗೆ ಕೊಟ್ಟನೆ
 6 ತ್ತರು ಕೊಡಗಿ ಮಾನ್ಯಗಟ್ಟೆಂ 10
 7 ಇದಕೆ ತಪ್ಪಿದರೆ ತಂದೆತಾಯ
 8 ಕೊಂದಪಾಪ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕ್ಕೋಟೆ ಹೋಬಳಿ ಘಟಮಾರನ ಹಳ್ಳಿಯಬಳಿ ಪಟೇಲ್ ವಿಳೆಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ ಪಙ್ಕ್ತಿ
 2 ಮಹಾಶಬ್ದ ಶ್ರೀ ಪಲ್ಲವ
 3 ನೊಬಮ್ಮರಸರು ಊರ

- 4 ಜನಉಂ ಮಡುವು
 5 ರಸಗೆ ಪಾವ್ವರ್ಗ್ಗಿಉಂ
 6 ಕೊಟ್ಟ ಮಣ್ಣು

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ನಾದಲಿ ಹೋಬಳಿ ನಾದಲಿಗ್ರಾಮದಬಳಿ ಇರುವ ಈಶ್ವರ ದೇವಾಲಯದ ಸಮೀಪ ಹಳ್ಳದಲ್ಲಿ
 ನೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಕಲ್ಲು.

(ಹಳಗನ್ನಡಕ್ಕರ)

ದುರ್ಗಮಾರರಾಪಡೆಯು.....
ಅವಮ್ಮ ಗನ'ರಣದೇವಿಯಮ'
ಹುಡಮಾರ್ಗಮ'

ಮೈಸೂರು ದಿನ್ತಿಕ್ತಿನ ಶಾಸನಗಳು.

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಕಡಕೊಳದ ಹೋಬಳಿ ಮರಸೆಗ್ರಾಮದ ಮರಳೀಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

1 ಸ್ತುತಿ ಶ್ರೀ ಬಿ	7 ರಾ ಶ್ರೀಕರಣಮುಮಿಬ್ಬ
2 ಜಯತನು ಮರಿಯ	8 ಕೊಟ್ಟಮಣ್ಣು ಪಳದ
3 ಸೆಯೊಳ್ ಧಗವತಿಯಂ	9 ಬಡಗಣಕೆಮರು ಧ
4 ಪದಿಪ್ಪಗೆಯ್ದೊಡೆ	10 ಗವತಿಗೆ ಕೊಟ್ಟಮಣ್ಣು
5 ಪೆಮ್ಮಾಡಿಗಾಣ್ಣುನು	11 ಇದನುಡೊಂಪಳ್ಳಾ
6 ನಾಸಿರ್ವರ ಅರಶ	12 ಮಹಾವಾತನಪ್ಪೊನ್

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ಅದೇಗ್ರಾಮದ ಉರಬಾಗಿಲ ಬಳಿ ಪಟೇಲ ಸಿದ್ಧನಾಯಕನ ಹೊಲದ ಯಲಚೇಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಜಿನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮದ್ರಾವಿಳಸಂಘೇಸ್ತಿ ನ್ನಂದಿಸಂಘೇಸ್ತರುಂಗಳೆ ಆ
- 2 ನ್ನಯೋಧಾತಿ ಯೋಶೇಷಶಾಸ್ತ್ರವಾ
- 3 ರಾಶಿಪಾರಗೈ:

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ಅದೇ ಮರಸೆಗ್ರಾಮದ ಚೆನ್ನಿ ಗರಾಯದೇವರ ಗುಡಿಯ ಮುಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 2'-6"

- 1 ಶ್ರೀ
- 2 ಸ
- 3 ೧೧೧೩ವಿ
- 4 ದ ಕಾರ್ತಿಕ ಶು
- 5 ಅನುರ ಕೆತರೆಗೊ
- 6 ಇ ಭರ್ಯದ ಕಂಪೆ
- 7 ಣನ ವಂಸದ ಕೆಸಿಮ
- 8 ಳಕಗುಂ ನಡದೊವಣಂ
- 9 ಗೆಯುಂ ಪುಟ್ಟಿದ ಕಂಪಣಂ
- 10 ಟ್ತಿಯರ ಬಡ್ಡಂಕಂಪಂಣಂ ರಂ
- 11 ಳಯಗೆಜೆಯ ರಂಗಗೌಡರ ಕೊಮಾರಂ
- 12 ಕಿತಿಗೆಯುಂ ಪಿರಿಯ ಪರಹಪಗೌಡಂ
- 13 ರಿ ಅಂಣ್ಣಯನಮುದ್ರಕೆ ಸಲುವ ಗೋಡಕಟ್ಟಿ
- 14 ಮಾಸೆನಾಡಾಳ್ವಾಡಿಯ ಕೆಜೆಯ ಕೀಳೇರಿಯುಂ

- 16 ರದಲು ಮಣ್ಣು ಅಣ್ಣಯ ಸಮುದ್ರದಲು ಗದ್ದೆಸಲಗೆಯ ಧೂ
 17ಕೊಳಗ ಹತ್ತು ಅಮರುವನೆಯ ಮುನ್ನೂಜುಗುಳಿ ಮಂಜು
 18 ಕೊಟ್ಟಗರಿಗೆ ಹೊಲವರಹೆ ಇ ಸಣ್ಣ ಬೋವಗೆಯುಂ ಹೇಮಬೋವತ್ತಿಗೆ
 19 ಪುಟ್ಟದ ಮಂಡಳಿಕ ಬೊವನುಂ ಅಣ್ಣಯ ಸಮುದ್ರಕೆ ಕರುವೊ ಇಳ್ಳು ?
 20 ಬಿಟ್ಟ ಕೊಡಂಗೆಸಲಗೆಯಲೆಂಟುಗದೆ ವಾರುವನೆಯ ಸಮಸ್ತಗೌಡು[ಗ]
 21 ಉ ಕೂಡಿ ಇಂತಿವರಿಬ್ಬರಾ ಮುಂದಿಟ್ಟು ಕೊಡಂಗೆ ಮಾನ್ಯ ಮಂಡಳಿಕಡಾ
 22 ರಿಗೆ ಗುರೂರಲು ಕೊಡಂಗೆಯ ಮಂಜುಕಡವೆಯ ಸರಿಗೊಳು
 23 ಕೊ ಇಂ ಕಲ್ಲುಕೆಹೆಯಲು ಗದ್ದೆ ಇ ಕೆಸರೆಗೋಡಿನ ಸವಿಗೊಡಂ
 24 ಗೆಯುಂ ರೊಕ್ಕಗೌಡಿಗೆಯುಂ ಪುಟ್ಟದ ಕೆಸಿದೇವನ ಮಂಡವಿರನ
 25 ಗೌಡಿಕೆಯಲು ಮಂಡಳಿಕಡಾರಿಗೆ ಕೊಟ್ಟ ಕೊಡಂಗೆ ಮನ್ನಿಯ ಮ
 26 ರುವನೆಯಲು ಇರ್ಕುಳ ಗುಳಿಮಣ್ಣುಂ ಗು ಇಂ ಹಿರಿಯಕೆಹೆ
 27 ಯ ಕೀಳಿರಿಯಲು ಗದ್ದೆಕೊಳಗ ಹತ್ತು ಗಂ ಮರುವನೆಯ ಸಮ
 28 ಸ್ತ ಗೌಡುಗಳುಂ ತಂಮೊಳು ಕೂಡಿ ಮಂಡಳಿಕಡಾರಿಗೆಯುಂ
 29 ಮಂಡಳಿಕ ಬೋವಂಗೆಯುಂ ಬಿಟ್ಟು ಕೊಟ್ಟಕೆಯ ಅಳಿತ್ತಿದಂಗೆ ಸ[ಸಿ]
 30 ರಕವಿರೆಯ ಕೊಂದ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸಸಿರವೇದ ಬ್ರ.....
 31 ನಕೊಂನ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸಸಿರವೆಯರ್ಕ್ಕಳ ಗಂಗೆಯತಡಿ.....
 32 ದ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸುದತ್ತಂ ಪರದತ್ತಂವಾಯೋ ಹರೇಣವ.....
 33 ಸಪ್ತಿ ಬ್ರಂಹಪ್ರಶಸ್ತರಣವಿಪ್ಪಯಾಂ ಜಾಯಕ್ಕೆ ಕ್ರಿಮಿ: ೦|೧|.....
 34 ಮುದ್ರಮಂಡ್ಲಳಿಕಡಾರಿಗೆ ಯೆರಡು ಎ೨ ಹೆಂಗ.....
 35 ಚರಿಗೆ ಒಂದು ೧ ಮಂ

41

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇರಾಬ ಹೋಬಳಿ ಸಾಗರಕಟ್ಟೆ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ ಹೊನ್ನಲಕಲ್ಲು. ಈಗ ಇದು ರೈಲ್ವೆಸ್ಟೇಷನ್‌ಬಳಿ ಬಿದ್ದಿದೆ

ಪ್ರಮಾಣ ೧½' × 1½'

1 ಶ್ರೀಮದ್ರಾವಿಳತಂ	9 ವರು ಹೊಯ್ಸಳ
2 ಪದ ಅರುಂಗಳಾ	10 ಕಾರಾಲಯದಲು
3 ನ್ನಯದವ್ವುಗಣ	11 ಅಗ್ರಗಣ್ಯರು ಸ
4 ದ ಶಾಸ್ತ್ರಿಯು	12 ನೈಸನದಿ ಮುಡಿ[ಪಿ]
5 ನಿಗಳ ಶಿಶ್ಯಸ್ತ	13 ದರ್ ಅವರತದ
6 ತಿ ಶ್ರೀವಾದಿರಾ	14 ಮರು ಕಮಳದೇ
7 ಜದೇವರ ಶಿಷ್ಯರು	15 ವರುನಿಧಿಯಂ
8 ಶ್ರೀವರ್ಧಮಾನ ದೇ	16 ನಿಜುನಿದರ್

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

42

ಚಂದಕವಾಡಿ ಹೋಬಳಿ ಮಲದೇವನಹಳ್ಳಿಯ ಹಳೇಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯಬಳಿಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 4'-3"

- 1 ಸ್ತುತಿ ಶ್ರೀವೀರಬರಾಳ ದೇವರ ರಾಜ್ಯದಲು ಮಲೆಊರ ವೀರಪದೇವರು
 2 ಊರತುಳುವಂಸೂರೆಕೊಳ್ಳಾಗ ಪಲರನಿಡಿರ್ತ್ತಿಕೊಂಡು
 3 ಸುರರೋಕಕೆ ಸಂದೊಡೆ ಆತನ ಸತಿ ಮಾಸಕಿಯಾದಳು ಶ್ರೀ

43

ಅದೇ ಮಲದೇವನಹಳ್ಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನಗುಡಿಯ ಬಳಿ ಇರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 2'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
- 2 ಧ್ಯದಯ ಶಾಲವಾ
- 3 ಹನಶಕ ವರುಷಂಗಳು
- 4 ಗೌಲಿನೇಯ ಶ್ರೀಮು
- 5 ಖ ಸಂವತ್ಸರದ
- 6 ಧಾದ್ರಪದ

- 7 ಬ ಗೌಲಿನೇಯ ಶ್ರೀಮು ಹಾರಾಜಾಧಿರಾಜ
- 8 ರಾಜಪರಮೇಶ್ವರ
- 9 ಶ್ರೀವೀರಬಾಹುಕೃಷ್ಣಾ[ಜೆ]ಯರು
- 10 ಪೃಥ್ವಿರಾಜ್ಯವ
- 11 ನಾಳುವಲ್ಲ

44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಸಂಪಗಾಡನ ಕೆರೆಯಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾ
- 2 ಹನಶಕ ವರುಷ ಸಾ ಗೌಲಿನೇ ವರು
- 3 ಪ ಸಂದವರ್ತಮಾನವಾದ ಈಶ್ವರನಾಮ
- 4 ಸಂವತ್ಸರದ ಮಾಘ ಶು ೫ ವರೆಗೆ ಕಲಯುಗ ವ
- 5 ಪರ್ವ ಸಾ ಉಲರ ವರುಷ ಪ್ರಥವಾದಿ ಹನೊಂದ

- 6 ರುಷ ದಳವಾಯಿ ದೊಡ್ಡಯ್ಯನವರ
- 7 ಪಾಪ್ರರಾದ ವೀರರಾಜ್ಯಯ್ಯನವರ
- 8 ಪುತ್ರರಾದ ಕಳರೆ ನಂಜರಾಜ್ಯ
- 9 ಯ್ಯನವರ ಮನೆವಾರ್ತ ವೀರೈ
- 10 ಯ್ಯನವರ ಧರ್ಮಕೆ ಯೇ ಕೆರೆಕಟ

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು.

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ದೊಡ್ಡ ಕಾಲಂದೇ ಹೋಬಳಿ ಹೆಡತಲೆಗ್ರಾಮದ ನಗರೇಶ್ವರ ದೇವಾಲಯದ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. (ಕಲ್ಲು ನಾಲ್ಕುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ.)

ಪ್ರಮಾಣ 3'-0" × 2'-0"

(ಹಳಗನ್ನಡ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ಶಕ ನೃಪಕಾರಾಂತೀತ.....
- 2 ಶುದ ತದನಾನ್ತರದ ಧಾದ್ರಪದದ.....
- 3 ಮುಣ್ಣನ.....ಸ್ವಸ್ತಿ ನೀತಿ ವಾರ್ಗಕೊಡ್ಗು.....
- 4 ಪು.....ರನನ್ನಗಿರಿನಾಥ
- 5 ದಿ.....ನಡಿಗ
- 6 ನಾಯತ್ತಿರೆ.....
- 7 ಡ.....ವಾಗಿನಾ.....
- 8 ಇಟ್ಟು.....ದಿಗ್ಗತ್ತಿ.....
- 9 ಸ್ತ.....[ಪೆ] ಮರ್ವನಡಿಗಳ

- 10 ಕೆ.....ಪರ್ವಪ.....ಹಾ
- 11 ..ಇದನತಿ [ದೊ] ಬಾರಣ ರಾ

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ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮತ್ತೊಂದು ತುಂಡುಕಲ್ಲು.

- 1 ಲಕ್ಷ್ಮೀಕಾಂತ್ಯದೇ
- 2 ಡುವಲು ಯಡತ್ತರೆ
- 3 ಬಡಗಳು ಸಂಕ 1

- 4 ರದ ತಂಕಲುಂ
- 5 ಮೆಯುವಣ
- 6 ಡಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮಾದಿನಾಯಕನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

(ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ)

- 1 ಉಬ್ಬಿಸಿದಿ ಫ್ರೀ ಕೊಲ ಕಣ
- 2 ತ್ತು ಮೂರು ಬೆರಗು ಬೆರಗು
- 3 ಳ್ ತೇವುನ್ ಮಕ್ಕನ್ ಶಿಲ್
- 4 ಲಾನ್ ತೇವುನ್ ಬಿಣು
- 5 ಬಿಬನ್ ಕಾರಣನ್ ಕೊಣನ್
- 6 ಡಬನ್ ಫ್ರೀ ಕಾತ್ತಿ ಬ

- 7 ತತ್ತಿ ತಿಲ್ಲಾನ್ ಬೆರಗು
- 8 ಳ್ವ ಮುತ್ತುಕ್ಕು ಬಿಟ್ಟ ಕಲ್ಲು
- 9 ಣಿ ಕೃತಿ ೧೧ ಕೊತ್ತಿ ಳು
- 10 ಲ್ವ ಉಣ್ಣು ಮೊಟ್ಟೆ ಮಾ
- 11 ಳತ್ತಿ ಬಿಟ್ಟಿತ್ತು.

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ಅದೇ ನಂಜನಗೂಡು ತಾರ್ಲೋಕು ಹುಲ್ಲಕ್ಕ ಹೋಬಳಿ ಕನಡಾಗ್ರಾಮದಲ್ಲಿರುವ ವರದರಾಜ ದೇವಾಲಯದ ಒಳಪ್ರಾಕಾರದ ಮೇಲಣ ಹೊದಿಕೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

- 1 ಅಥ ಸುಧಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾ
- 2 ಲ ವಾಹನ ಶಕವರುಷ ೧೫೫೬ ಸಂದ ಭಾವ ಸಂ
- 3 ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೦ ಲ ಶ್ರೀಮನ್ ಮಹಾದೇವ
- 4 ದೇವೋತ್ತಮ ಶ್ರೀ ಆರಾಧನಾಧಿಸ್ವಾಮಿಯವರ ಪದ
- 5 ಕೆ ಬಸವರಾಜೋಡಿಯವರು ಸರ್ವಮಾನ್ಯವಾ ||

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿಕಾಟೂರ ಕೆರೆಯತೊಡಿನ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಯ ಸೋಮಸಮುದ್ರಾವನು
- 2 ಪ್ರಮಾಡಿಸ್ವಾವಣ ಬ ೫ ಲ ಮಾದಣಯ ತುಂಬಕಟದನು

50

ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಮಾರೀಚಾವಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 5'-0"

- 1 ೦ ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಆಸಾಡ ಸುದ ೧೦ ಲೂ ಮಾದ
- 2 ೦ ಣ ನಾಯಕರೂ ದೇವಸಮುದ್ರ
- 3 ೦ಸನದ ಕ್ರಮ ಪೆಂಕಂದಡೆ
- 4 ೦ಧರ್ಮವಾ
- 5 ೦ ಗೆ ಬೇಕೆಂದು ನಂಮದಾ.....ಕಣಯಲ
- 6 ೦ನಿರುಸ್ತಳದ ಮೂತವಾಡಿಯ ಕಾಟೂರನಿಮಗೆಸರ್ವಮಾ
- 7 ೦ ನೈ ವಾಗಿ ಕೊಟ್ಟಿವು

(ಉಳಿದಕ್ಷರಗಳು ಸವದಿವೆ.)

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1. ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ನುಕನಾಸಿಯ ಚಾಕಟ್ಟಿನ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 1'-3"

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಣಿಶ್ವರ ಶ್ರೀಧವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ಬನವನೆ ಹಾನುಂಗಲ್ಲುಡ್ಕಂಗಿ ಗಂಗವಾ

- ² ಡಿ ನೋಂಬರ್‌ವಾಡಗೊಂಡ ಧುಬಬಳಗಂಗಳನಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿಂದುಗ್ಗಮಲ ಚಲದಂಕ ರಾ
³ ಮು ನಿಶ್ವಂಕ ಪ್ರತಾಪ ವೀರ ಬರಾಳ ದೇವರು ದೋರಸಮುದ್ದದ ವೀಡಿನೊಳು ನಿರೆ ಸುಕಸಂಬತಾ [ಎ] ನೋಡದಿಂ
 ಪ್ರಿಥಿ ರಾ
⁴ ಜ್ಯ ಗೆಯ್ತರಲು | ಸ್ವಸ್ತಿಶ್ರೀ ಸಕವಂಷ ೧೦೨೦ ಸಂದ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಧಾದ್ರಪದ ಬಹುಳ
⁵ ಪಂಚಮಿ ೫ ಸನಿವಾರದಂದು || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸರ್ವಾಧಿಕಾರಿ ಹಿರಿಯಧಂಣ್ಣಾಯ

II. ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ಬಾಗಿಲ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁶ ಕ ಗೌಡಯ್ಯಂಗರ ಅಧಿಕಾರದಲು ನುಗುನಾಡ ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರ ಕೊಲದಮ
⁷ ತಮುತ ನಾಲ್ವರಂ ಕಟ್ಟಿಸಿದ ಕೆಲೆ ಎತ್ತಿಸಿದ ದೇವಾಲಯ | ಈ ದೇವಾಲಯಕ್ಕೆ ಕಾಟೂರ [ಬಿ]
⁸ ೪ ಮಣ್ಣು ನಿಡಲು ನಿವೇದ್ಯಕ್ಕೆ ಮೂಗಂಡುಗದ ಬೆಡೆಯಗದ್ದೆ || ೧೦೦೦ ಸವಿರ ಗುಳಿಯ ಮಣ್ಣು ವಕೊ (?)

III. ಸುಕನಾಸಿಯ ಎಡಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁹ ಲ ಗೌಡ ಸೋವಗೌಡನವರ ಮಕಳು ಮುದ್ದಗೌಡ ಕಲಗೌಡ ಚಾವಾಡಿ ಆಯ್ತಗೌಡ ಇವರು
¹⁰ ಹುಟ್ಟಿದ ತಮ್ಮಡಿ ರಾಯಾಂಡೆ ಈ ದೇವಾಲಯಕ್ಕೆ ತಾಣಕದ ಹೊನ್ನು ಸಮೃದ್ಧಾಗ ಈ ದೇವಾಲಯಕ್ಕೆ ಬಿ
¹¹ ಡಿ ನುವಂ[ತು] ಧಾರವೂರ್ವಕಂ ಮಾಡಿಬಿಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಕಿಡಿಸಿದರು ಗಂಗೆಯತಡಿಯರಂಗೇಳ
ಯ ಕೊಂ

IV. ಸುಕನಾಸಿಯ ಬಲಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹² ದ ಪಾಪದಲು ಹೋಹರು ಕೆಜೆಯುಂ ದೇವಾಲಯುಂ ನೊಡೆಯಹೊಯ್ತ ಪಾಪದಲು ಹೋಹರು ತಂದ
¹³ ಯ ಕೊಂದು ತಾಯಕ್ಕಿಡಿದವನ ಗತಿಗೆ ಹೋಹರು || ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರಹ
¹⁴ ಯರು ಹೆಮಡಿ ಆಚರಿ ಹೆಮಡಿಆಚರಿಯಮಮ್ಮ ಚಾಕಚೆಯುಂ ಕಂಬಾಚರಿ ಕಂಬಾ

V. ಸುಕನಾಸಿಯ ಬಾಗಿಲ ಒಳಗಡೆಯಲ್ಲಿರುವ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹⁵ ಚರಿಯ ಮಗ ಹೆಮಾಚರಿ | ಮಾರದೂವಿಕಿಯ ಮಕಳು ಕಾಟೂರವ ಚಾವದೊವ

ಶಿವಮೊಗ್ಗಾ ದಿಸ್ತಿಕ್ಟಿನ ಶಾಸನಗಳು

ಸಾಗರದ ತಾಲ್ಲೂಕು.

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ಸಾಗರದ ಹೋಬಳಿ ನಾಡಕಲಸಿಗ್ರಾಮದ ಮಲ್ಲಕಾರ್ತುನ ದೇವಸ್ಥಾನದೊಳಗೆ ಒಂದು ಗೂಡಿನಲ್ಲಿರುವ
 ಪಾರ್ವತೀಪರಮೇಶ್ವರವಿಗ್ರಹದ ಸೀರದಲ್ಲ ಕೆತ್ತಿರುವುದು.

(ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.)

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಕಿತಕುನ್ಯ ನಾಡಮಾವಂತ ಕೆತರೆಮನ್ನಾಕರಸಿ [ಗೆ]
² ಯುಂ ಪುಟ್ಟಿದ ಪ್ರಧುಸಿರಿಗಗೊಣ್ಣನಪುತ್ರಸಾನ್ತಗಾಲುಣ್ಣನ ತಮ್ಮ[ಸಿ]ರಿಗಾಲುಣ್ಣ
³ ನುಲವರದ ಸಿವರಹೋಗೋಟನ ಪುತ್ರ ಗುಲುಗೋಟನ ತಮ್ಮ ಚಂದೋಟ ಬರ
⁴ ಮನೋಟನ ಮಗ ದಾಸೆಯ ಪೋಗೋಡ ಚಂದೋಟ ಪ್ರತಿಷ್ಠಿಸಿದಂ

ಶಿವಾರಿಪುರದ ತಾಲ್ಲೂಕು.

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ಶಿವಾರಿಪುರದ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-9"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವಂ ರಾಜ್ಯಂ
- ² ಗೇಯುತಿರೆ ಶ್ರೀಮತ್ಕುನ್ದರಾಜಂ ಬನ
- ³ ವಾಸಿ ಪನ್ನಿಚಾರ್ಸಿರಮುಂನಾನ್ನಳಿಗೆ ಸಾ
- ⁴ ಯರಮುಮನಾಳುತಿರೆ ಶಕವರ್ಷ ೯೪೧
- ⁵ ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಉತ್ತರಾಯ
- ⁶ ಣ ಸಂಕ್ರಾಂತಿಯೊಳ ಹಳೆಯಾಡ್ತನ ಜಕ್ಕ

- ⁷ ಬೈಯ ಮಗಂ ಬಿಯಳಂ ಬನ್ನಿಯೂರ
- ⁸ ಮಹಾದೇವಗ್ಗ ನಿವೇದ್ಯಕ್ಕಂ ಒಮ್ಮತ್ತ
- ⁹ ಲೈಯ್ಯನ್ ಕೊಣ್ಣು ಬಿಟ್ಟಂ ಆಚಂದ್ರಾರ್ಕ್ಕ ತಾ
- ¹⁰ ರಮುಳ್ಳಿದ ನಟದಂಗೆ ಕವಿಲೆಯು ಲಂ
- ¹¹ ಗಮು ಕೊನನ್ನೊ ದೋಷ ಕಾದೋಂಗನಂತ್ಯ
- ¹² ಪುಂಜ್ಯಮಂಗಳ ಮಹಾ

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ಅದೇ ಹೋಬಳಿ ಹಳೆಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-3"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲ
- ² ಧ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಧ
- ³ ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಕಾ
- ⁴ ಧರಣ ಶ್ರೀಮತ್ತಿಧುವನಮಲ್ಲದೇವರ ವಿಜೆ
- ⁵ ಯರಾಜ್ಯ ಮುತ್ರ ಶೋತ್ತರಾಭಿ ವೃದ್ಧಿ ವರ್ಧಪ ಮಾನ ಮಾ
- ⁶ ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ರಮಿರೆ ತತ್ವಾದ ಪದ್ವೋಪ
- ⁷ ಜೀವಿಸಮಧಿಗತಪಂಡಮಹಾಶಬ್ಧ ಮಹಾನಾಮನಾಧಿಪ
- ⁸ ತಿ ಮಹಾಪ್ರಚ್ಛೇದಜ್ಞನಾಯಕಂ ವಿಜ್ಞವರದಾಯಕಂ
- ⁹ ಗೋತ್ರಪವಿತ್ರ ಜಗದೇಕಮಿತ್ರ ನಿಜವಂಶಾಂಬುಜದಿವಾ
- ¹⁰ ಕರಂ ಸೂಕ್ತಿರತ್ನಾಕರ ವಿವೇಕಬೃಹಸ್ಪತಿ ಸೌಡ ಮಾ
- ¹¹ ಹಾಬ್ತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳ
- ¹² ಗುಣ ನಿಪಾಸ ಉಭಯ ರಾಯಸಂತೋಸಂ ಶ್ರೀಮ
- ¹³ ತೈಲೋಕ್ಕಮಲ್ಲ ವೀರನೊಳಂಬ ಪಲ್ಲವಪೆಮ್ಮಾನಡಿ ಜಯ
- ¹⁴ ಸಿಂಗದೇವ ವಿಗ್ರಹ ಹಣ್ಣ ರಿಪುಬಳಕ್ಕತಾನ್ನ ನಾಮಾ
- ¹⁵ ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮದ್ವಿಜ್ಞನಾಯಕ
- ¹⁶ ತಂಬರಸರು ಬನವಾಸಿ ಪನ್ನಿಚಾರ್ಸಿರಮುಮಂ ಸಾನ್ನಳಿಗೆ ಸಾಸಿ
- ¹⁷ ರಮುಮಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೇಯುತ್ಸಮಿ
- ¹⁸ ರೆ ಚಳುಬ್ಬಿ ವಿಕ್ರಮವರಿಷ ಜನೆಯ ರೌದ್ರಿ ಸಂವ
- ¹⁹ ತ್ಸರದ ಮಾಪಸುದ್ಧ ಗಂ ಸೋಮವಾರದಮೃತ್ಯುಸ್ವಸ್ತಿ
- ²⁰ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮಾ
- ²¹ ನಾನುಪ್ಪಾನ ಜಪಸಮಾಧಿ ಸಂವತ್ಸರವರನೇಕ ತ
- ²² ಕ್ಕೃ ಶಾಸ್ತ್ರವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದ್ಗೃಹಾರಂ ರಾಜ
- ²³ ಳಯ ವಶಿಷ್ಠಗೋತ್ರದ ಪದ್ಮನಾಬಯ್ಯಗಳ ಪು
- ²⁴ ತ್ರ ಕಪ್ಪಯ್ಯ ಧಟ್ಟೋಪಾಧ್ಯಾಯರಗೃಹಾರಂಬ
- ²⁵ ನ್ನಿ ಪೂರಲು ಸೋಮೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾ
- ²⁶ ದಿದಗೃಹಾರಂ ಬನ್ನಿಪೂರ ಮಹಾಜನ ದೇವರ ನಿವೇ
- ²⁷ ದ್ಯಕ್ಕೆ ಬಿಟ್ಟಕೆಯಪ್ಪಹಾರದಕೆಯಂ ಮೂಡಲು ದೇ
- ²⁸ ವರಕೆಯಂ ಬಡಗಲು ಗುಣಿಗನ ಮತ್ತರ್ ಒಂ

- 20 ದಂಭಧರ್ಮವನಾರೋವರ್ ಪುರುಷರು ತಮ್ಮ
 21 ಧರ್ಮವೆಂದು ನಡೆಯಿಸಿದವರು ವಾರಣಾಸಿಯ ಕು
 22 ರುಕ್ಷೇತ್ರದಲು ಸಾಯಿರ ಕವಿರೆಯ ಕೋಡುಕೋಳು
 23 ಗುಮ ಪಂಚರತ್ನಂಗಳಂ ಕಟ್ಟಿಸಿ ಸಾಸಿರಬ್ರಾಹ್ಮಣ
 24 ರಿಗೆ ಕೊಟ್ಟಪುಣ್ಯ ಇದರ್ಮವನಳಿದವನು ಆ ಪುಂ
 25 ಣ್ಯ ತೀರ್ಥಂಗಳಲು ಸಾಯಿರ ಕವಿರೆಯ ಸಾಸಿರ
 26 ಬ್ರಾಹ್ಮಣರು ಕೊನ್ನ ಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಹಳೇಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 [ಸ್ವಸ್ತಿ] ಮಸ್ತ ಧುವನಾತ್ರಯ
 2 [ಪ್ರ]ದ್ವೀ ವಲ್ಲಧ ಮಹಾರಾಜಾ
 3 [ಧಿರಾ] ಜ ಪರಮೇಶ್ವರ ಪರಮ
 4 [ಭಾರಕ] ಸತ್ಯಾತ್ರಯ ಕುಳ ತಿ
 5 [ಳಕ] ಡಾಳುಕ್ಕಾ ಭರಣ ಶ್ರೀಮ
 6 [ದ್ವಾಧವನೈಕ] ಮಲ್ಲದೇವರ ವಿಜಯರಾ
 7 [ಜ್ಯಮುತ್ರ] ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ
 8 [ಮಾನಂ] ಆ ಚಂದ್ರಾರ್ಕಕಾರಂಸಲು
 9 [ತಮಿರೆ] ಸಕವರ್ಷ ಕರ್ತನೆಯ ಪ್ಲ (ಪ್ರ ?)
 10 [ವಂಗ] ವತ್ಸರದ ವೈಸಾಖ ಸುದ್ದಿ ೩ ಬೃ
 11 [ಹಸ್ತ] ತಿವಾರದವ್ವು ಸ್ವಸ್ತಿಯ
 12 [ಮನಿ] ಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾ
 13 [ರಣ] ಮಾನಾನುಷಾನ ಜಪ ಸ
 14 [ಮಾಧಿ] ಸಮ್ಪನ್ನರನೇಕ ಸಮಯತ
 15 ಸ್ತವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರ
 16 [ಹಾರರಾಜ] ಯ ಪತಿಪ್ರಗೋತ್ರದ
 17 [ಪದ್ಮನಾಭ] ಯುಗಳ ಪುತ್ರ ಕಪ್ಪಯ್ಯ
 18 [ಭಟ್ಟೋ] ಪಾಧ್ಯಾಯರಗ್ರಹಾರ ಬನ್ನಿ
 19 [ಯೂ] ರಲು ವಿಷ್ಣು ದೇವರ ಪತಿಪ್ರಗೇ
 20 [ಯಾದಿ] ಪ್ಪರ್ಣಗ್ರಹಾರ ಗೌಜ (ಗೌಳ)
 21 [ಸಾ] ಗರ ಗೆರೆತ್ತಿದ ಸಾಲಯೂರು ಈ
 22 [ಸ] ಪುರಮೊದರಾಗಿ ಮೂವತ್ತಿಚ್ಚಾಸಿರ
 23 ನೆರವಿ ಸಂಪೂರ್ಣಮಾಶ್ವಯ

- 24 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರ
 25 ಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾಧಿ
 26 ಸಮ್ಪನ್ನರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂಬನ್ನಿ
 27 ಯೂರ ಮಹಾಜನಂಗಳು ದೇವರ ನಂದಾದೀ
 28 ವಿಗೆಗಂ ನಿವೇದ್ಯಕ್ಕೆಂದು ಬನ್ನಿ ಯೂರ
 29 ಮೂಡಲು ಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರೇಡು ಆ
 30 ಗ್ನಿ ಪ್ತೆಗೆಗೆಯೂರಯಾಗ್ನೇಯದ ತೋಂ
 31 ಟದಿಂ ಪಡುವಲು ಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರೇಡು
 32 ಸ್ವಸ್ತಿಯಮನಿಯ [ಮ] ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
 33 ನಧಾರಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾ
 34 ಧಿಸಮ್ಪ[ನ್ನ]ರ ಪ್ಲಕ್ಷರ್ಕ ತಾಸ್ತವಿಶಾರದರ
 35 ಪ್ಪ ಶ್ರೀಮದೀನಪುರದ ಕೊಮಯ್ಯ
 36 ಭಟ್ಟೋಪಾಧ್ಯಾಯರ ತಮ್ಮಂ ದಾಕ
 37 ಯ್ಯನಮಗಂ ಬಿಯಣಭಟ್ಟರವ
 38 ರ ಮಠವಿಗವರ್ತನವಾಯು (?)
 39 ದೇವರ ನನ್ನಾದೀವಿಗೆಗೆ ಮಾಕಯ್ಯಂ ಕೊಟ್ಟ
 40 ಗದ್ಯಾಣ ೧೫ ಕಾಳಯ್ಯ ಕೊಟ್ಟ ಗದ್ಯಾ ೫
 41 ದೇವಯ್ಯಂ ಗದ್ಯಾಣ ೫ ಬಿಟ್ಟಯ್ಯಂ ಗಳ
 42 ನಾವಿಂಧನಾಗ ಗದ್ಯಾ ೧ ಅಂತು ೩೦ ಗೆ
 43 ದ್ಯಾಣಮುಮಿಪ್ಪಣ ವೃದ್ಧಿಯನು ಕೊ
 44 ಡುವರೀಧರ್ಮ ಮನನುಧವಣಿಕಾಣ
 45 ಪ್ರತಿಪಾಳನುವ

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ಅದೇ ಕಲ್ಲಿನಲ್ಲಿ ಬಲಕ್ಕೆ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾತ್ರಯ
 2 ಶ್ರೀಪ್ರದ್ವೀವಲ್ಲಧ ಮಹಾರಾಜಾ
 3 ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ ..
 4 ಚಾರಕ ಸತ್ಯಾತ್ರಯ ಕು ..
 5 ಲಕಂ ಡಾಳುಕ್ಕಾಭರಣಂ

- 6 ದ್ವಾಧವನೈಕಮಲ್ಲದೇವ
 7 ಯ ರಾಜ್ಯಮುತ್ರೋತ್ತ
 8 ಪ್ರವರ್ಧಮಾಚಂದ್ರಾ
 9 ಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
 10 ಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾ

- 11 ಮಹಾಪ್ರಚ್ಛದ್ಧಾ ನಾ
- 12 ಯಕ ಶೌಚಗಾಂಗೇಯಕ
- 13 ಧ್ಯಾಯಕಾವ್ಯಕನಕನಿಕ
- 14 ವಂಜುಳಿ ವರ್ಣಕಲಕರ್ಣ
- 15 ತಿಲನ ಮನೋಹರ
- 16 .. ದಿವಸ ನಾಯಕಂಸಾ
- 17 ಚಿಸಾಯಕನೇಕವಾಕ್ಯಂ
- 18 .. ಲಗ್ನನವಂಕರಿ
- 19 ಧಕ್ತಿಯ ಮೆಯ್ಯಜಗುರು ಮ
- 20 ಮ್ಯ ಮುಖತಚರಿತಮೆ
- 21 ತನಗೆನೇತಾಂಧನ್ಯತ್ತಿಯ
- 22 — ಧೂಜನಪ್ರೇಚರಾಜಂ || ವ್ಯ || ಧು
- 23 ವನೈಕವಲ್ಲ ನರನಾಥಂ ಚಿತ್ತ
- 24 ಧೈರ್ಯಂಶುಚಿ ಧರಾಪ್ರನಧಿಕ
- 25 ಕರಂಸ್ವಾಮಿವತ್ಸಲನೆಂದಪ್ಪ
- 26 .. ತಿಗೇಕೊಟ್ಟಂ ಪ್ರೀತಿಯನೀವಡ್ಡ
- 27 ದ್ರಾವಣಮುಖ್ಯಮಪ್ಪಬಿರುದು
- 28 ಗಳಂ || ಅಂಶಃ ಪಡೆದುಧಯ
- 29 ಚಕ್ರವರ್ತಿಗೆ ಸನ್ಮೋಲನಮ
- 30 ಕೀರ್ತಿದಿಗಂತಮನೆಯ್ಯುವಿನದೇ
- 31 ರಾಜ || ಅವಿಧುಮಿಬುಧ

- 32 ದಕ್ತಕಾಂಧನೊಂದುದಿವಸ
- 33 ವಳಯದೊಳ ನೆಗತ್ತೆಯ
- 34 ಪ್ರಸಂಸೆಗೆಯ್ಯವಸರ
- 35 ನಿವುರಂ ಬುದಿಬ್ಬ ಪುದುಸಾಲ
- 36 ಯಲ್ಲ ದಿವಂನಳನೋದರನೀಲಂ
- 37 ಗ್ರಹಾರಮಿವುನಲುಕಿಸುತ್ತ
- 38 ಹೋತ್ರಧೂಮಚ್ಚುತಕರಸನ್ನಿ
- 39 ಸಾಲಯಹೋತ್ರರಥಿ .. ಸಿ
- 40 ನೆನ್ನೀಸಪುರದ ವಣಾನ್ನರದಪೆ
- 41 ಪುರಿಧಟ್ಟಮಯ್ಯನುಂಬಿ
- 42 ಧಮ್ಮವಿತ್ತನಪ್ಪಪ್ಪಜಿ
- 43 ಯ್ಯಾ ನಿರತನಾಗಿಸಕವರ
- 44 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಪುಷ್ಪ
- 45 ಮವಾರದಂದಿ ನುತ್ತರಾಯಣ
- 46 ಮಿತ್ತಂ .. ತಿವಿದ್ದು ದೇವರ
- 47 ನಕ್ಕಂದೇವಾಲಯದಬಣ್ಣಸ್ತುಟಿ
- 48 ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ತಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
- 49 ನುಷ್ಠಾನ ಜಪನಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ .. ಪ್ಪಯ್ಯೋ
- ಪಾಧ್ಯಾಯರ ಕಾ
- 50 ಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂಬಿಟ್ಟಿ ಮತ್ತ
- ರೊಂದು ..

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ತಾಣಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲ ಹಡಪದ ಚೆನ್ನಬಸವ್ವನ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲುಗಳಲ್ಲ.

ಪ್ರಮಾಣ 2'-9" × 0'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ
- 2 ನಾರಾಯಣ ಧುಜಬ
- 3 ೪ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀ [ರಾಮ]
- 4 ಚಂದ್ರರಾಜ್ಯದ ವಿಜಯಾ
- 5 ಧೃದಯದ ಲೀನೆಯ ವಿಜಯ
- 6 ಸಂವತ್ಸರದ ಮಾಪುಬ
- 7 ೧೩ನೋ (1) ಶ್ರೀಮದನಾದಿಯ ಪಟ್ಟ
- 8 ಣಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
- 9 ಮೂಲಸ್ತಾನದ ಭೇರುಂಡ ಸ್ಯಾಮಿ
- 10 ದೇವಗ್ಗೇ ಹೆಗ್ಗಡಿಕೆಯಪ್ಪಭೋಗತೇಜ

- 11 ಸ್ವಾಮ್ಯಸಹಿತ ವಯದ್ಯ
- 12 ದಾಸಂಜ್ಞೆಗೆ ದೇವರರು
- 13 ಪಟ್ಟಣಸ್ಯಾಮಿ ಹಲರು
- 14 ಪಂಡಮಲ ಮುಖ್ಯವಾದ ಸ
- 15 ಮನ್ನ ಪ್ರಚಲಿಸವ...ಗಳು ತಂಮ
- 16 ಕೊಟ್ಟ ಧೂ
- 17 ಮಿ ಪ್ರಥಮಸೇನ ಬಸದಿಯ
- 18 ಬಯಲಲ ಮತ್ತ ೨ಡು ಮಂಗ
- 19 ೪ ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲ ಕಾಶೀಮಠಕ್ಕೆ ಎಡಭಾಗದಲ್ಲ ಕೊನದಾಗಿ ತಂದು ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳ ದೇವ ವರ್ಷದ ೧೬ನೆಯ ಕ್ಷಯನಂವ
- 2 ತ್ವರದ ಧಾದ್ರಪದ ಬ ೧೧ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಮಳಸೇನ
- 3 ದೇವರಗುಡ್ಡಿ ಜಕಾಪ್ಪ ಸಮಾಧಿವಿಧಿಯಂ ಮುಡಿಪಿ ನುಗತಿ
- 4 ಯ ಪ್ರಾಪ್ತಿಯಾದಳು. || ಶ್ರೀವೀತರಾಗಾಯನಮೋ ||

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ಅದೇ ಮಠದ ಇದಿರಲ್ಲಿ ಸಮಯಾಚಾರದ ಮಠದ ಮುಂದೆ ಜೈನವಿಗ್ರಹದ ಕೆಳಗೆ (ಬಲಭಾಗ ಹೋಗಿದೆ.)

¹ ಗಣ ಪ್ರಾಚ್ಯಮಹೀಧರ್ದರ್ಕ್ ಶ್ರೀ

² ..ಧವ್ಯಾಬ್ಧಿವರ್ಧಿಷ್ಣುಸಶಾಂಕಮೂರ್ತಿಃ॥

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಜಿಡ್ಡೆಕೆರೆ ಏರಿಯಮೇಲೆ ಕಾಳಮ್ಮನಗುಡಿಯಲ್ಲಿ ಕಾಳಕಾದೇವೀ ವಿಗ್ರಹದ
ಪೀಠದಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂ ಸಕಳಗುಣಗಣಾರಂಭಿತ ಸತ್ಯ ಶಾಶ್ವತಾರ ನಯವಿನಯಶೀಲ ಸಂಪನ್ನರುಂ
ಶ್ರೀ ಕಾಳಕಾದೇವೀ ಲಬ್ಧ ವರಪ್ರಸಾದ.....

² ಪಂಚರೋಹಾಧಿಪತಿಗಳುಂ ತತ್ಪರ ಪರಿರಕ್ಷ

³ ಕರುಮಪ್ಪ ಶ್ರೀಮತು ಕಟಕದ ಮನಣ.....

⁴

⁵ಗಾವ ಯೆಮ್ಮೆಯಸೆಟ್ಟಿ.....

⁶ ತಮ್ಮ ಕೊತ್ತಳಿಯಲು ಕೋಲಲ ಹಾಗವನಾಚಂದ್ರಾಕ್ಷ್ಯಂಬರಂಬಿಟ್ಟರ್ ಶ್ರೀಮಣಿವೋಜನಳಯ ಮಹಾ
ನಗರದ ಮಗಂ ಕಂಚಗಾಣ

⁷ಯದಮ್ಮಾಡಿದರು.....

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ಅದೇ ಕಾಳಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದಲ್ಲಿ

(ಮೇಲ್ಭಾಗ)

¹ ಶ್ರೀವಿರೋಧಿಸಂವತ್ಸರದ ಮಾಘ ಬ.....

² ಬೃಹಸ್ಪತಿವಾರದಂದು ಮಹಾನಗರ].....ಪಂಚರೋಹಾಧಿ ಪತಿಗಳುಂ ತತ್ಪರಪರಿ.....

³ಬಳ್ಳಿಗಾವೆಯ ಕಾಳಕಾದೇವಿಯು.....ಗೆ ಹೋಹದಾರಿಯಂಬಲ.....ದಿಮೆಯತು

⁴ಗಲ್ಲಿಯೊಂದಂ [ಪೂಜಪುನ]ಸ್ಕಾರ ನಿವೇದ್ಯಕ್ಕೆಂ.....

(ಕೆಳಭಾಗ)

⁵ ಗಳಿದ್ದು ಪ್ರತಿಪಾಳಪುಷ್ಪದು ಬಳ್ಳಿಗಾವೆಯ ನಗರದ ಕಂ

⁶ ಚೂಣಿ ಮಾರೋಟ ಕಾಳಕಾದೇವಿಯ ದೇಗುಲವ ಕ

⁷ ಲುವೆಸನಾಗಿ ಮಾಡಿಸಿದ ಈ ಧರ್ಮವ ನಡೆಯಸುತಿ

⁸ ಪರ್ವರ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಪಡನಾರಿಯ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 1'-9" × 1'-6"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ಚಕ್ರವರ್ತಿ ಧುಜಬಳ ವೀ.....ಬರ್ದಾಳ.....

² ಪರ್ವದ ನೆಯ ಸಿದ್ಧಾಂತಿ ಪಂವತ್ಸರದ ಅಷಾಢ ಶು.....

³ ವಾರ ವ್ಯತಿಪಾತ ಶಂಕ್ರಾಂತಿ ಶುಭದಿನದ

⁴ ಮದ್ರಾಟಧಾನ ಪಟ್ಟಣಂ ಬಳ್ಳಿಗ್ರಾಮಿಯ ಕಿರಿಯಬ

⁵ ಸದಿಯ ಮಲ್ಲಕಾವೋದಶಾಂತಿನಾಥದೇವರ ಅಪ್ಪ

⁶ ವಿಧಾರ್ಥಿ[ನೆ]ಗೆ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ಮಲ್ಲ

⁷ ಯಜ ದಂಡನಾಯಕರು ನಾಗರಬಂಡ ಜಿಡ್ಡೆಳಿಗೆಯಂತೆರ

⁸ ಚಪ್ಪತ್ತುಮಂದುಷ್ಣ ನಿಗ್ರ[ಹ] ಶಿವಪ್ರತಿಪಾಳನಂ ಮಾಡುತ್ತಂ

- 9 ಸುಖ[ಸಂಕ]ಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಪಟ್ಟಣದ ಅಧಿ
- 10 ಕಾಂ ಹೆಗ್ಗಡೆಸಿರಿಯಿಂ ತನ್ನಂತರಾಳಿಕೆಯ ಮೂರೆವರೆ ಮು
- 11 ಬೃವಾಗಿ ಹೆಚ್ಚುಂಕದಧಿಕಾರಿ ಚಾಪುಂಡರಾಯನುಂ ಸೋಮಯ್ಯ
- 12 ನುಂ ಮನ್ನೆಯದಕೊಪವಿಸದಧಿಕಾರಿ ಮೂಳವೆಗ್ಗಡೆ ಇನ್ನಿ
- 13 ಬರುಂ ತಂತಂಮ್ನುನುಂಕಮಂ ಎತ್ತಿಪ್ಪತ್ತಕ್ಕಂ ಸರ್ವವಾಧಾ
- 14 ಪರಿಹಾರವಾಗಿ ಸಿರಿಯಿಂ ಅಡಾಯ್
- 15 ಪದ್ಮಣಂದಿದೇವರ ಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಇಥಮ್ಮ
- 16 ಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಸಾಯಿ
- 17 ರ ಕವಿರೆಯಂ ವೇದಪಾಳರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಕೊಟ್ಟುಕೊ
- 18 ಮಕ್ಕು

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕ ದೇವಾಲಯದಲ್ಲಿ ಹಾಸುಗಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 2'-0" × 1'-0"

- | | |
|--------------------------------------|------------------------------------|
| 1 ಬಲಪುರದ ತ್ರಿಪುರಾಂತಕ ದೇವರ ಪಾತ್ರ ಪದುಮ | 4 ದ ಪದುಮನಕೆಯೊಳಗೆ ಒಡುಬಳಿ ಇದು ಲಬಗದ ಬ |
| 2 ವತಿ ನೂಳಿಗೆ ತ್ರಿಲೋಚನಪಂಡಿತರ ಪೂರ್ವಸಂವ | 5 9 ಕಬಲು ಪದುಮಾವತಿಯಮಹುಇದುಕುದುಲ |
| 3 ಧರದಲ ಕೊಟ ಕೆಯ ಅದಾವುದೆಂದೆ ಬಲ್ಲಕಡೆಯ | 6 ಬೆಯ ಮುದ ಶಾಸನ ಇದುಕುದು |

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ಅದೇ ಗ್ರಾಮದ ಉಡುಗಣ್ ಸಿದ್ಧಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 1'-3"

- | | |
|-----------------------------|-------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಾಯ | 4 ಗರೆಬದ ಶಾಂತಪ್ಪನವರ |
| 2 ಶಾಲವಾಹನಶಬ ವರುಶ ೧೭೪೫ಯ | 5 ಮಾವಿನ ಕೊಪ್ಪಲುಕೋಟ ಯಂತೀ |
| 3 ... ಸಂ ಮಾಪ ಶು ೧೦ ಯಲ್ಲು | 6 ಧರ್ಮಕ್ಕೆ ಅಡಂದಾರ್ಕನಯ |

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯ (ಹಸ್ತಿಕಾಳೇಶ್ವರ ದೇವಾಲಯ)ದ ಬಲಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

- 1 ನಮಸ್ತುಂಗಿರಶ್ಚುಂ ಬಿ ಚೆನ್ನಚಾಮರಚಾರವೇ | ತ್ರಿಲೋಕನಗರಾರಂಭ ಮೂಳನಂಥಾಯ
- 2 ಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲದ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
- 3 ಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳಿಕಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮಟ್ಟಗದೇಕಮಲ್ಲದೇವರ ಮೊ
- 4 ಒಗನೂರ ನೆರೆವೀಡಿನೊಳ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿಟ್ಟ ಸಕವರ್ಷ ೯೪೭ನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ದ
- 5 ಪುಷ್ಯಮಿ ಅದಿವಾರದಂದು ವನವಾಸದೇಶಾಧಿಪತಿ ಕುನ್ದರಾಜ ವಿಜ್ಞಾನನಂದಿಂದ ಕಲದೇವೇಶ್ವರ ಸ್ವಯಂಭುದೇವರ
- 6 ದೀಪಧೂಪ ನಿವೇದ್ಯಕ್ಕಂ ದೇಗುಲದ ಬಣ್ಣಸ್ಪಟಿತ ನವಕರ್ಮಾದಿ ದೇಶಕ್ಕಂ ಅಲ್ಲಿಯ ಸ್ಥಾನಾಡಾಯ್ಕರುಂ ಯಮನಿ ಯಮಸ್ವಾ
- 7 ಧ್ಯಾಯ ಧ್ಯಾನ [ಧಾರಣ] ಮನವನುಪ್ಪಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರುಂ ಕಾಳಾಮುಪಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶಿವಶಕ್ತಿ ಪೂಜಿತರ ಕಾಲಂಕಟ್ಟಿ
- 8 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಳ್ಳಿಗಾವೆಯ ತಳದ ಹುಲ್ಲೆಯ ಬಯಲೊಳ ಕಟ್ಟವಿಯಗಡಿಂಬದಗಳೆಯೊಳಳಿದು ಕೊಟ್ಟ
- 9 ಗದ್ದೆ ಮತ್ತರೆಡು ದೇವರಪುರದೇಡುಮಳಿಗೆ ವಟ್ಟದಕೇರಿಗೆ ಮೂಡಲು ಬಿದಿರೇಶ್ವರದ ನೀಮೆಗಡಿ ದೇಗುಲದ ಬಡಗಣ ಪೊದೋಟ ಉ
- 10 ಅದಿದಿರೆತ್ತಿಬನ್ನ ಮಧುರಾಂತಕಚೋಳನ ಸೈನ್ಯಮೈಲಮಂ ಕಿಣಿದೊಳಕಟ್ಟಿಗಟ್ಟುವಿನ ಮಳ್ಳುಪ್ಪ ಕೂರನಿಯನ್ನದುರ್ಪು ತತ್ತಪ್ಪತಪ್ಪ
- 11 ದೊಟ್ಟ ಕಂಟಗುಣಯಪ್ಪಿನಿಗಂ ಬೆದಟ್ಟ ಚೋಳನಂ ಮೊಳದನುದಗ್ರಬಾಹುಬಳಮಂ ಜಯಸಿಂಹಮಹಾಮುಖೀ ಭುಜಂ ||

- 12 ||ಕ|| ಎನಿಸಿದ ಜಯಸಿಂಹ ಮಹೀಶನ ತನಯಂ ನಿಜಭುಜೋಗ್ರಕೌಕ್ಷೇಯಕವಾರಿ ನಿಮಜ್ಜದಬಿಳಿ ಸಮದಾರಿನ್ಯಪಂ ತ್ರೈಲೋಕ್ಯ
- 13 ಮಲ್ಲನಾಹವಮಲ್ಲ ||ವೃ|| ಅಜಿತಂ ಶ್ರೀಧುವನೈಕಮಲ್ಲ ಮಹಿಪಂ ನೋಮೇಶ್ವರಂ ತತ್ತ್ರಿಯಾತ್ಮಜನಾಭೂಪನತಮ್ಮನ
- 14 ಸ್ವರಿಪುಷ್ಪಭೂಪಂ ವಿಕ್ರಮಾದಿತ್ಯಭೂಭುಜನಾ ಭೂರಿ ಮಹೀಧುಜಾನುಜನರಾತಿಕ್ಷೋಣಿಪಾನೇಕಪವಚಸಿಂಹಂ ಜಯಸಿಂ
- 15 ಹ ನುದ್ದತರಿಪುಷ್ಪಾ ಪಾಳಕಾಳಾನಳಂ ||ಕ|| ಅವರೋಗ್ಗಿ ಒಂ ಹರಿಮೂರ್ತಿ ವಿಧೂಪ್ತಕೀರ್ತಿ ಚಣ್ಣ ದೋರ್ವಿಕ್ರಮ ಶಾಳಿ ವಿರೋಧಿತ್ಯಳದಂ
- 16 ಭೋಳಿ ವಿಕ್ರಮಾದಿತ್ಯದೇವನದಟರದೇವಂ ||ವೃ|| ಅಲಗಂ ಚೋಳಾವನೀಶಂಗಳನನನಾಯರಂ ರಾಳಭೂಪಂಗೆ ಬಾಹಾಬಳದಿನ್ಯಂ ಕೋಟುಮೀಟು
- 17 ತ್ರಡಸಿದುಧಯಚಕ್ರೇಶನಾಮಸ್ತ ಭೂಧೃತ್ಯುಳಮಂ ತನ್ನೇನಿದುಗ್ರೇಧದಿಮುಜದಹುಬೆಂಕೊಣ್ಣು ಚಾಳುಕ್ಯರಾಡ್ಕೋ ಜ್ವಳ ಲಕ್ಷ್ಮೀನಾಥ
- 18 ನಾದಂ ಭುವನ ಜನನುತಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಕದಪಂ ಪೊಯ್ವನ್ನು ದಕ್ಕೇಗೊಳಿಸಿ ತಿವುಳನಂ ಗಣ್ಣು ದೊತ್ತಾಳ್ವ ನೊತ್ತಂಬದ ಮೂ
- 19 ಗಿಟ್ಟೇಟುದಂ ಮಾಳವನ ನಿರದೆ ಸಜ್ಜಂಬಿನಂ ಮೆಟ್ಟಿಸುಟ್ಟಿಕ್ಕಿದ ನಂಗಾಧೀಶನಂ ರಾಯರನೆ ಬದಿಮೊಲಂಗಳೊಣ್ಣು ತನ್ನ ತ್ರಿಯಂ ದೀವದರಾ
- 20 ಯಮ್ಮೂರ್ತಿ ಕಾರಾಗ್ಯಹದೊಳಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಧಾರಾನಾಥ ಮಹಾಭಯಜ್ವರಕರಂ ಚೋಳೋಗ್ರ ಕಾಳಾನ್ತ
- 21 ಸಂ ಸೌರಾಷ್ಟ್ರಂಗೆ ಕಳಂಗೆ ವಂಗ ಮಗಧಾನ್ಯಾವನ್ನಿ ಪಾಂಚಾಲ ನಾನಾರಾಜಾವಳಿಮಾಳಿರಾಳಿತಪದಂ ಪೂರ್ವಾಪರಾಂಭೋಧಿ ವೇಳಾರಾ
- 22 ಮಾನ್ವರ ಶೈಲಕೇಳಿ ವಿಧವಂ ಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ || ನರಸಿಂಹಾಕಾರದಿಂ ದಾನವಪತಿಯುರವಂ ಸೀರ್ಧನಣ್ಣು ರುದಂ ದೆರ
- 23 ಸಾಕ್ಷೋಳಾಸಮಂ ತೂಗಿದನಳವಳವಾರ್ತತ್ರಿಯಂ ಚರ್ಮಮಂ ನೆಟ್ಟರದಿನ್ಯಂಗೆತ್ತನಾಪ್ಪಾರ್ಪವಿಳಧರೆ ಗತಕ್ಷತ್ರ ಮಪ್ಪನ್ನು ಧಾತ್ರೀಶರನಿರ್ಪ
- 24 ತೊನ್ನು ಸೂಳೊನ್ನನ ಚಲಮೆಚಲಂ ವಿಕ್ರಮಾದಿತ್ಯ [ದೇವ || ಪು] ದವೇಕನ್ನಗ್ಗಮಾನೊವ್ವನೆ ತಳಿಯಲದಂ ಸಾರ್ಥಿನೆನ್ನಾ ಮಹಾಕೂರ್ಮದ
- 25 ಬನ್ನಿನ್ಯಾ ಭುಜಂಗಾಧಿಪನ ಪೆಡೆಗಳನ್ನಾ ದಿಶಾಕುಂಜ [ರಸ್ತನ್ನದಿನಾ] ಭೂಧೃದ್ಧೋರೊಮ್ಮೊಳದಿ ನುಳಿಳಧರಾಧಾರಮಂ ತೆನ್ನಂ ವಿಕಾನ್ತದ ಚೆಲ್ವಂ ತನ್ನ ಕೋ
- 26 ಲೊಳ ಪದುಳ ಮಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ||ಕ|| ಕ [ಲವ] ರಿಯರೆನಿಪ ಪರಮಹಿಪರ ಬಿರುದಿನ ಗರಿಮ ಮರ ಗುಂಕರಗುವ ತೆಜದಿಂ
- 27 ದಿರದೆ ಕರಗುವಿನ ಮುರಿವರಿವರಿದುಡು ತೇಜಂ ಪ್ರತಾಪ ಕಾಳಾನಳನಂ || ಅಣಿಯರಬಿರುದಂ ಚೋಳಂಗಳೆಕಾ ಸನ್ನೋಹವನ್ನೆ ಮುಡಿಯಂ
- 28 ಪೊತ್ತಂ ಕೇಣಯಮನಿಕ್ಕುವನ್ನೆಡೆ ಪೋಣವ್ವಡುರು ಮೊಳರೆ ರಾಯಕೋಳಾಹಳನೊಳ || ಎನಿಸಿದ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
- 29 ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಧ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾ ಧರಣಂ ಶ್ರೀಮ
- 30 ತ್ರಿಧುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚನ್ಯಾರ್ಕ್ಯತಾರಂ ಸಲುತ್ ಮಿರೆ || ತಸ್ಯಾನುಜಂ ||
- 31 ವಿನಯಕ್ಕಾಸ್ತದಮಾದ ವಿಕ್ರಮನೋಳಂಬಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವನ ಚಿತ್ತಕೃಪಳಂಬಮಾದಕಳಿಯಂ ಚಾಳುಕ್ಯರಾಮಕ್ಕೀ
- 32 ಶನಕೋಣ್ಣಾಟದ ಕೂರ್ಮವೆತ್ತಣುಗದಮ್ಮಂ ರಾಯಕನ್ನವ್ವದೇವನ ಸಮ್ಮೋಹನ ಪುಷ್ಪಬಾಣಮೆನಲಿ ನ್ನೇವಣ್ಣಿಪಂ ಬಣ್ಣಿಪಂ
- 33 ಪೋಗಿಯುತಿರ್ಧೃಪ್ಪುದಿನ್ನುಂ ದಹಳಿ ಹಿಮನಗಾರಣ್ಯಮಂ ರಾಳನಿನ್ನುಂ ಪುಗರೆನ್ನಿರ್ಧೃಪ್ಪನಿನ್ನುಂ ನೆಲಸದೆ ತಿವುಳಂ ಲಂಕೆಯಂ ತೆಂಕ
- 34 ಲೋಡರ ಬಗೆಯುತಿರ್ಧೃಪ್ಪನಿನ್ನುಂ ಮುಳಿದವನೆನುತಂ ಕೊಂಕಣಂ ಸಂಕೆಯಂ ಗೊಡುಗೊಳುತಿರ್ಧೃಪ್ಪುದೇಂಬಲ್ಲದ ನೊ ಚಕಿತವಿದ್ದಿಷ್ಟನೆಂ
- 35 ಬೀನೋಳಂಬಂ ಎನೆ||ನೆಗರ್ಧೃ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಸಂಸ್ತಯಮಾನ ರೋಕವಿಪಾತ ಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ ಮಹೀ ವಲ್ಲಧ ಯುವ
- 36 ರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಧರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮಣಂ ಶರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯಚೂಡಾಮ
- 37 ಣ ಕದನಪ್ರೀತಿತ್ಯಂ ಕ್ಷತ್ರಿಯಪವಿತ್ರಂ ಮತ್ತಮೃಗರಾಜಂ ಸಹಜಮನೋಜಂ ರಿಪುರಾಯಕಟಕ ಸೂಪಕಾಪಿನಣ್ಣನಂಕಕಾ

- 38 ಐ ಶ್ರೀಮತ್ಪ್ರೀತೋಕ್ತಮಲ್ಲ [ವೀರ] ನೋಳಂ ಪಲ್ಲವವೆಮ್ಮಾ ನಡಿ ಜಯಸಿಂಹದೇವಂ | ವೈ | ಪುಲಗೆಜಕನ್ನು
 ರೇಳುಮರೆ ಕಾಸ
 39 ವಳಂಬನವ . ಗಾಗಿ . . . ದಕ್ಷಿಣಪಯೋಧಿವರಂನೆಲನಾದುದೆಲ್ಲಮಂ ಬರನದಿಪ್ತಿ ಸನ್ನಸದಿನಾಬ್ಧಿ ಕಂಯು
 40 ವರಾಜರಕ್ತಿ . . . ವೀರನೋಳಂ ಮಹಾಮಹೀಧುಜಂ | ಕ | ತತ್ತಾದಾಂಬುಜ ಸೇವಾತತ್ಪರನುಜ್ವಳಯ
 41 ಶಂ ಚಿತ್ತದ್ವಿಪದವನೇಧ್ಯತೃತಿಸೇನಾಪತ್ಯದ ವಿಕ್ರಾಂತನೊಸಿದಂ ತಂಬರಸಂ | ವೈ | ಧುರದೊಳ ಮಾರಾನ್ತೋಳಾವನಿ
 ಪನ ನನಡುಂಗಿ
 42 ಲ್ಲವಂ ಸನ್ನ ಕಾಂಚೀಪುರಮಂ ಕೋಪಾಗ್ನಿಯಂ ಸುಖವನತುಳುಕೋಪೇತ ವೀರಾರಿ ಧಾತ್ರೀತ್ಪರಂ ದೋರ್ಗ್ಗ
 ವ್ವದಿಂ ಬನ್ನನವವಿಯೊಳುಯ್ಯುಟ್ಟವಂ ಮಾ
 43 ಕವಾಧೀತ್ಪರನಂ ಬೆಂಕೊಣ್ಣವಂ ಕೇರಳನನರೆದವಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ | ಮರೆಯೇಳುಂ ಕೊಂಬುಕೊಂದೇಳ್ವರೆ
 ಗಳ ನರೆದುದ್ವೈತ್ತವಿದ್ವಿಪ್ಪಧೂತ್ಯು
 44 ಕಮಂ ಶೌರ್ಯ್ಯಾವಳಂಬಂ ವಿಜಿತರಪುಳಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ ತರೆಯಂ ಸೆಣ್ಣಾಡುಗುಂ ಕಣ್ಣಮನರದೆ
 ಮರುಳ್ಗಲ್ಲಿ ಕೊಟ್ಟಕ್ಕುಗುಂ ದೋರ್ವ್ವಳ
 45 ದಿನಾಟನ್ನು ಮಾಹಾಂಪಡುರೊಳರೆ ಪೇರ್ಲೇಳವಂಗಂಜವಗಂ | ಉದಧಿ ವ್ಯಾವಿಪ್ತೀತೋರ್ವ್ವೀತಳಮನೆಮಗೆ ನಿಷ್ಕಂ
 ಚಕಂಮಾಡಿ ಮತ್ತಂ ಕದನಕ್ರೀಡಾತ್ರಿಯಂಸೇಪುಣ
 46 ನವವನತಂ ಪಾಡಿ ಚೋಳೇಶರಾಜ್ಯಾಸದಮಂ ದೋರ್ಗ್ಗವ್ವದಿಂ ಸಾಧಿಸಿ ಪಡೆಯೊಡಚ್ಚಿಟ್ಟವಂ ಧಾತ್ರೀಗಲ್ಲಂ
 ಪದವಿನ್ನೊತ್ತಿತ್ತವಂ ಕೇವಳಮೆ ಜನನುತಂ
 47 ತಂಬನೆಂಬಂ ನೋಳಂಬಂ | ಬಸಕಣ್ಣಾಚಾಂಧ್ರ ವಂಗದ್ವಿವಳ ಮಗಧ ನೇಪಾಳ ಕಾಳಿಂಗ ಪಾಂಡಾಳ ಸುರಾಪ್ಪಾ
 ನೇಕ ದೇಶಾವನಿಪರ ನರೆದಾಟಂದುಬೆಂಕೊಣ್ಣ ಕೀ
 48 ತಿಪ್ಪಸರಂ ದಿಕ್ಕಕ್ಕದೊಳ ವರ್ತಿಸೆ ರಿಪುಗಜವಾರಾಂಗನಾಸ್ತಗೊಳೊ ನಿಪ್ಪೊಸವಂತನ್ನಿತ್ತನಾಬ್ಧಿಂಗಬಿಳವನನುತಂ
 ತಂಬಕದಣ್ಣಾಧಿನಾಥಂ | ಕ |
 49 ತಂಬಂ ನಿರ್ಜಿತಮೈರಿಕದಂಬಂ ಕವಿಗಮಕವಾದಿ ನಳನೀದಿನಕ್ಕದ್ದಿಂಬಂ ತಪ್ಪಿತ ಬುಧನಿಕುರುಂಬಂ ಚಾಳುಕ್ಯರಾಜ್ಯ
 ಮೂಳಸ್ತಂಧಂ | ಅನ್ನುನೆಗರ್ತ್ತಗಂ
 50 ಪೂಗರ್ತ್ತಗಂ ನರೆಯಾದ ಸ್ವಸ್ತಿ ಸಮುಧಿತ ಪೞ್ವಾಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛದ್ವಿ ನಾಯ
 51 ಕಂ ವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ವಿವೇಕಬೃಹಸ್ಪತಿ ಶೌಚಮಹಾಬ್ರಹ್ಮಿ ಪರನಾರೀಸಹೋ
 ದರ ವಿದ್ವಾಂಸಿ
 52 ದ್ವಾಧರ ನಿಜವಂಶಾಂಬರ ದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ಸಕಳಗುಣನಿವಾಸಂ ಉಧಯರಾಯನನ್ನೋಪ ಶ್ರೀಮತ್ಪ್ರೀ
 ತೋಕ್ತಮಲ್ಲ ವೀರನೊ
 53 ಕಂಬ ಪಲ್ಲವ ವೆಮ್ಮಾ ನಡಿ ಜಯಸಿಂಹದೇವ ಪೇಸಣ ಹಣುವನ್ನ ವೈರಿಕೃತಾನ್ತ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಹಿರಿಸನ್ನಿ
 ವಿಗ್ಗುಡಿದ್ವಿ ನಾಯಕಂ ತಂಬರಸಂ
 54 ಸಾನ್ತಳಿಗೆ ಸಾಸಿರಮುಂ ಮಣ್ಣಳಿ ಸಾಸಿರಮುಂ ಜಿಡ್ಡಳಿಗೆಯೆಪ್ಪತ್ತು ನಾಗರಬಣ್ಣವೆಪ್ಪತ್ತು ಎಡೆನಾಡಿಪ್ಪತ್ತು
 ಮೂಗುನ್ನ ಪನ್ನೆರಡು ಸಮಸ್ತದೇವಭೋಗಂಗಳುಮಂ ದುಷ್ಪನ್ನಿಗ್ಗ
 55 ಹ ಶಿವಪ್ರತಿಪಾಳನದಿನಾಳ್ವರನುಗೈಯುತ್ತುಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯೊಳ ಸುಬದ್ಧಿರ್ದೂ ಧರ್ಮಪ್ರಸಂಗದಿಂ
 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷ ೭ ನೆಯ
 56 ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಪೞ್ವ ಬ ೫ ಆದಿವಾರದುತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತಿರೀಕಾತ ತಿಥಿ ನಿಮಿತ್ತ ಕಲದೇವೇ
 ಶ್ವರ ಸ್ವಯಂಭುದೇವರ ಗನ್ನದೀಪಧೂ
 57 ಪ ನಿವೇದ್ಯಕ್ಕಂ ಬಣ್ಣಸ್ತುತಿತ ನವಕರ್ಮದ ದೇಸಕ್ಕಂ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ತಾಧ್ಯಾಯ ಜಪನಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ
 ಶಿವಶಕ್ತಿಪಣ್ಣಿತರ ಶಿವೈರಪ್ಪ
 58 ರುದ್ರಶಕ್ತಿ ಪಣ್ಣಿತರ್ಗಿ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಶ್ಯಂ ಪುನರ್ವರಣಂ ಮಾಡಿಕೊಟ್ಟ ಪೂರ್ವವೃತ್ತಿಯುಗರ್ದ್ವಿ
 ಮತ್ತ ರೆರಡು ಪುರದಲೇರಿಕ್ಕೊಳೊಂದು | ಈದತ್ತಿಯನ
 59 ನುನಯದಿಂ ಕಾದ ಮಹಾಪುರಪನಮಳ ಗಂಗಾನದಿಯೊಳ ವೇದವಿಧುಗಳ್ಳಿ ಸಾಸಿರ ಗೋದಾನಮನಿತ್ತುದೊನ್ನು
 ಪದಮಂ ಪಡೆಗುಂ | ಆದಿಲ್ಲದ್ವಿ ಧರ್ಮಮ ನಳದವನಾದ್ವಿ
 60 ಜರುಮನಿತು ಕವಿರೆಗಳು ಮನಣಿಯದೆ ತತ್ತೀರ್ತ್ಯಂಗಳೊಳಳಿದ ಮಹಾಪಾಹಿಯಕ್ಕು ಮಕ್ಕು ಮಮೋಘ |
 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವ
 61 ಸುನ್ನರಾಂ ಪನ್ನಿವ್ಯರ್ವ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ | ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ತಂ ವಿಷಮು
 ಚ್ಯತೇ | ವಿಷಮೇ
 62 ಕಾಕನಂ ಹನ್ನದೇವಸ್ತಂ ಪುತ್ರಪೌತ್ರಿಕಂ | ಬಹುಭಿವ್ಯಸುಧಾ ಧುಕ್ತಾ ರಾಜಭಿಷ್ಠಗರಾದಿಃ | ಯಸ್ಯಯಸ್ಯ ಯ
 63 ದಾಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಳಂ | ಮಂಗಲಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

66

ಸಾಲೂರು ಹೋಬಳಿ ಹೋತನ ಕಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹಳ್ಳಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ
ಹೂಲಿಮರದ ಬುಡದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಚಿತ್ತೇನಲ

2ಮೈಕೇ

3ಗನಾ

4

5

6 ಅಕ್ಷಯಸಂವ

7 ತ್ವರದ ವಯ.

8 ಬ ಸುದ್ದಿ ೧೨

9 ಗುಡಲು ಮರೈ

10 ಯಡೊಂಮತನ

11 ಮೇರೆಬೊ....

12 ಪೊಸಮಾದ

13 ಬರೆ

14

15 ರಿಹು.....

16 ದುಕೊಂದ

17

ಸೊರಬದ ತಾಲ್ಲೂಕು

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ಸೊರಬದ ಹೋಬಳಿ ಚಕ್ಕಶಕುನ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಳ್ಳಿ ಊರ ನಿವೇಶನದಲ್ಲಿ ರಾಮನಾಥ
ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

1 ವಿಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕನು ೧ ಗು ಅಂಡಿಕೆಯ ದೊಂಮ

2 ಗುಡನಹಳಿ ಚಿಕ್ಕನಕುನದ ಮಾರಗುಡ ರಾಮನಾಥದೇವ

3 ರ ಕಲ್ಲು ನಿಲ್ಲಿಬಿಟ್ಟ ದೇವರ ಸಂನಿಧಿಯ ಆಕೆಯವಹದ (1) ಬ ೨

4 ಮುಂದೆ ಅರುಬಂದವರು ಯೂಧರ್ಮಕ್ಕೆ ಅಳುವರಾಗದು ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಉದ್ದರೆ ಗ್ರಾಮದ ಕೆರೆಯ ಎರಿಯಮೇಲೆ ಗಂಧದಮರದ ಕೆಳಗೆ ಲಿಂಗದಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" x 0'-9"

1 ಶ್ರೀಮತ್ತರಮಗಂಧೀರಸ್ಯಾದ್ಯಾದಾ

2 ಮೋಪುರಾಂಥನಂ | ಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾ

3 ಧನ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸ್ವಸ್ತಿಶ್ರೀಮತು

4 ... ವಿಜಯಕ್ಕೀರ್ತಿಭಾರರ

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲರ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'-6" x 1'-6"

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀ|| ಪೃಷ್ಠಿಶ್ರೀ ಶಕು ೧೧೯೮ ವರ್ಷೇ ಧಾತಾ ಸಂವತ್ಸರೇ ಮೈಸಾಖೇವದಿ ೧೧ ಸೋ

2 ಮೇ ಅದ್ಯೇಹ ಶ್ರೀಮತ್ತಾಧಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀಸಮಪ್ತ ಭುವನಾಶ್ರಯ

3 ಶ್ರೀ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಮಾಹೇಶ್ವರ ಪರ

4 ಮ ಭಟ್ಟಾರಕ ಪ್ರತಾಪಲಂಕೇಶ್ವರ ದ್ವಾರಾವತಿ ಪುರವರಾಧೀಶ್ವರ ವಿಷ್ಣುವಂಸೋ

5 ದ್ವಪ ಜಾದವಕುಲಕಮಲ ಕಲಿಕಾವಿಕಾಸ ಧಾನ್ಯರ ಆಕಿತ

- ⁶ ರಾಜಗುರಸಲ ಗುರ್ಜರರಾಯವಾರುಣಿಕುಶ ತೆಲಂಗರಾಯಿ
- ⁷ ರ ಕಮಲ ಕಂದಮೂಲ ನಾರೋತ್ಪಾಟನಕರ ಉದ್ಭಟವರಾಟದೊ
- ⁸ ಪತಿಕಾಕಲದೇವಗಿರಿಂದ್ರನಿರ್ಧಲನದೋರ್ಧಂಡದೀಪ್ತಿಕರ್ತಕ
- ⁹ ಪಾಣಕುಲಶಧರಾಖಂಡಲ ಕ್ಷಣಕ್ಷೋಣೀವಲಧಜಾಟಲ
- ¹⁰ ದೇವಕಂಪುಟನಂಪುಟನ ದುರ್ಧರರಾಜ್ಯಹರ ತುರುಕೋಪಪ್ಪವ ಮೇದಿ
- ¹¹ ನಿ ಸಮುಧರಣ ಮಹಾವರಾಹ ದುರ್ಗಮಗಿರಿದುರ್ಗಪ್ರನಾಲ ನಿಲಯ
- ¹² ಪ್ರಬಲ ದೂ [ಭೋ] ಜ ಧೂಪಾಲ ವಿದ್ರಾವಣವಿಹಂಗರಾಜ ಹೋಸಾಲಬರಾಲಲ
- ¹³ ತಾಲಕ್ಷ್ಮಿ ಕಂದನಂದೋಹ ಮರ್ದನಗುಹರ್ಜುನ ಮಾಲವೀ ಕ್ಷಿತಿಪತಿಮತಮಾ
- ¹⁴ ತಂಗಮದಬಲನ ಪಂಡಾನನ ಗಂಭಿರಾಬಿಧ ಪ್ರಚಂಡ ಪೆಂಡಾರನಿಬಲಕುಲ ಕಾಂತಾರ
- ¹⁵ ವಂಸಾವಲ ದಹನಮಹಾಮದೇಕನಲ ಪ್ರಾರಂಭರಾಮ ಪ್ರತಜ್ಞಾಪರಸರಾಮ ರಾಯನಾರಾ
- ¹⁶ ಯುಣ ಇತ್ಯಾದೀ ಸಮುಷ್ಕರಾಜ [ಪ] ದವೀ ವಿರಾಜಮಾನ ಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ

70

ಅದೇ ನೂರಬದ ಹೋಬಳಿ ಎದಕೊಪ್ಪ ಗ್ರಾಮದ ಬನವಣ್ಣದೇವರ ಗುಡಿಯಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-2" × 1'-3"

- | | |
|--|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಹ್ಯಾಳುಕ್ಯವಿಕ್ರ... | 16 ವಯ್ಯತ್ತು ಅನ್ನು ಮತ್ತರೊಂದುಮಂ |
| 2 ಪದ ಸಕ ವರುಷಂ... | 17 ಕೊಟ್ಟಿರಿಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು |
| 3 ಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ವೈಶಾಖ | 18 ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಕವಿರೆ |
| 4 ಪುಣ್ಯಮೆ ಬ್ರಿಹವಾರ ವೃತ್ತಿಪಾತ.... | 19 ಯ್ಯವೇದಪಾರಗರಾಗಿರ್ಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗ |
| 5 ಮನ್ಮಹಾ ಮಣ್ಣುಳೇಶ್ವರ ಎಕ್ಕಲ [ರಸರ] | 20 ಕೊಟ್ಟ ಭಲವಾರಾನು ವಿದನಳಿದವರು |
| 6 ಜಡುವಳಿ ಯೆಡನಾಡುವಂ ಸು [ಬ] | 21 ವಾರಣಾಸಿಯಲು ಅನಿಬರು ಬ್ರಾ |
| 7 ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ಪ[ಮಿರ] | 22 ಹೈಣರು ಮನನಿತು ಕವಿರೆಯುಮಂ |
| 8 ಲು ಹೆಗ್ಗಡಿ ರಾಜಕುನ ಮಗಂ ಹೆಗ್ಗ [ಡಿ] | 23 ಕೊನ್ನ ಪಾತಕರಪ್ಪರು \| ಸ್ವದತ್ತಂ ಪರ |
| 9 ತಿಂಮಣನುಂ ರಾಯಣನ ಮಗಳು | 24 ದತ್ತಂ ವಾ ಯೋಪರೇತಿ ವಸುನ್ತರಾ\| ಸ |
| 10 ಹೆಗ್ಗಡಿತಿ ಚಂಸ್ತವೆಯುಂ ಆಸರೆಯ ಹ | 25 (ತ) ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ |
| 11 ಸಕಳೇಶ್ವರ ದೇವರ ದೇವಾಲ್ಯಮಂ ಮ[ದಿಸ] | 26 ಜಾಯತೇಕ್ರಿಮಿ \| ಸಕಳೇಶ್ವರದೇವರಾಡಾ |
| 12 ಕಳಸವಿಟ್ಟು ಬ್ರಾಹ್ಮಣ ತಪೋಧ[ನರಾ] | 27 ಯ್ಯುಜ್ಞಾನರಾಹಿಪಣ್ಣಿ ತಸ್ಮಾನಮಂ |
| 13 ಹಾರದಾನಂ..... | 28 ಸ.....ಕ.....ವಿರೋಜ ಆ |
| 14 ದೇವರ ಸ್ವಾಲೀ ನಿವೇದ್ಯಕ್ಕೆ ಆಸರೆಯಧಾವಿ [ಯ] | 29 ಟ್ತಕದ ಬಂಮ್ಮೋಟ ದೆಸಂಗೈದೋರ್ ಮಂ |
| 15 ಕೆಳಗೆ ಗದ್ದೆ ಕಮ್ಮವಯ್ಯತ್ತು ಬೆದ್ದರೆ ಕಮ್ಮ | 30 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಳೆದಬಳಿ ಒಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-2" × 2'-2"

- 1 ಶ್ರೀ ನಮಸ್ತಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಾ
- 2 ರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ
- 3 ವಿಜಯಾಧ್ಯುದಯ ಶಾಲ್ವವಾಹನ ಶಕ ವರುಷ ೧೭
- 4 ೩೯ ಯಾಶ್ವರ ಶಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦
- 5 ಉಳವಿ ಬನವಣ್ಣನಾಯ್ಕನು ಕಣಕಲಗೌಡಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ಕಾ
- 6 ಗದ ಉದ್ವಯ ಲಂಗಯ ತಾಲ್ಲೂಕು ದೊರೆಗಳ ದಂಡಿನಲ್ಲ
- 7ನಾನು ಕಪ್ಪಪಟ್ಟಿದೇನೆ ಉಂಬ
- 8 ಇ ದಯಪಾಲಿಸಬೇಕೆಂದು.....
- 9

- 10 ಗಳಂ ಹೇಳಿಕೊಂಡ ನಂಬಂಧ ಉದ್ದಿಸೀಮೆಯ ಉದ್ದಿಗ್ರಾ
- 11 ಮದ ವೇಳೆಗೆ ಗದೆ . . . ೨೪ ಕಲ್ಲು
- 12 ಲಂಗಯ್ಯಗೆ ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟು
- 13 ಯಾ ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹಾಕಿಸುವಹಾಗೆ ಹುಬು
- 14 ರಿಂದ ಬಂದ ಊಳಿಗದ ಮಲ್ಲನ ಕಳುಹಿಸಿಬೇನೆ ಚ
- 15 ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು ಗಡಿ ತಕ್ಕಾರು
- 16 ಐರದ್ರೀತಿ ಯವರ ಮುಂದಿಟ್ಟು ರೇವೆ ಪ್ರ
- 17 ಮಾಣು ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹೂಳಿಸಿಕೊಟ್ಟು
- 18 ಯಿಕ್ಕಾಗದವ ಸೇನದೊಳವನ ಕಡಿತಕೆ ಬರ
- 19 ಸಿ ಲಂಗಯ್ಯನಕ್ಕೆಯಲಿ ಕೊಡುವದು
- 20 ಉದ್ದಿ
- 21

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ಅದೇ ಸೋರಬ ತಾಲ್ಲೂಕು ಕುವಗಡ್ಡೆ ಹೋಬಳಿ ಕುವಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ
ಅತ್ಯುತ್ತಮರದ ಬಳಿ ನಟ್ಟ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-2"

- 1 ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
- 2 ಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮತು ನಕ ವರುಷ್ಠ ೧೧೭೫ ನೆಯ ಪ್ರಮಾ
- 3 ದಿ ಸಂವತ್ಸರದ ಮಾಪು ಸುದ್ದಿ ೧೦ ಬ್ರಿಹವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸ್ವಸ್ತಿ (ಸ).
- 4 ಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಸಂಕರಗನಂ ಬಿರುದರಂಕುಸಂ
- 5 ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸವಲ್ಲಭಂ ಶ್ರೀಮತು ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿಬ್ಬಶ್ರೀಪಾದ ಪ
- 6 ದ್ವಾರಾಧಕಂ ಪರಬಳಸಾಧಕಗಳ ಗಂಡಗತ್ತರಿ ಮಂಡಳಿಕ ಬೀರದೇವರಸರು ಸಕಳ ಸಾಮಗ್ರ್ಯ
- 7 ಸಹಿತಂ ಬಿರೂರ ಈಡು ಸಾವಂತನಮೇರ ಯೆತ್ತಿ ನಡೆದಲ್ಲ ಕಳಕುಳಂಮಾಡಿ ಸಮಸ್ತ ಸಂಪತ್ತುವಂ ಸೂ
- 8 ಷುಗೊಂಡು ಕಾದುವಲ್ಲ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಕುವಗಡೆಯ ಪಾರುಸೋಟನ ಮಗ ಮಾಣಿಯ
- 9 ನ ಬೊಂಮೆಯ ನಾಯ್ಕನ ಮಲಗ ವಿರಮಾಳನು ಮಾಡಿದ ಪರಾಕ್ರಮವೆಂತೆಂದಡೆ | ಬಿರುದರಬಿಂಕಮಂ ಮುಣಿ
- 10 ದು ಬಿಂಕದಗಂಡರ ಸೊಕ್ಕಿಲಕ್ಕಿ ಸಂಗರದೆಡೆಯಲ್ಲ ಮಾರ್ಮರವ ಮೈರಿಸಿರಂಗಳ ಸೆಂಡನಾಡಿ ತತ್ತರಗ ಬು
- 11 ರ ಪ್ರಪಾತದಡೆ ತೂಳು ತೆರಳಿದರೆ (ನಂ 1) ದು ಮೆಟ್ಟಿ ಧಾರಿಣಿ ಪೊಗಳಕ್ಕೆ ವಿರವಿರನಗ್ಗದ ಮಾಳಿಗನಾಡಿ
- 12 ರಂಗದೊಳು || ಅಂತು ಪಲರಂ ಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಮಂಗಳಮಹಾ ಶ್ರೀ.

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ಅದೇ ಕುವಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಾದಂಬ ಚಕ್ರವರ್ತಿ ಕಾವದೇವರಸರು ಕೇಸವದೇವ
- 2 ಬೊಂಮೆಯ ಮುಖ್ಯವಾಗಿ ಪಲರಂ ನಾಯಕರಂ ಬಾಳೆಯಮಕ್ಕ
- 3 ಸೋದಿಯಮೇಲೆ ದಂಡಂ ಬೀಳಬೇಳೆಲೇಜಿಬಂದು ಪರಿಗೆಯಬಯಲ
- 4 ಲ ಬೀಡಂಬಿಟ್ಟು ಸಕವರನ ಸಾಸಿರದ ನೂಟ ಮೂವತೊಂಬತನೆಯ ದಾ
- 5 ತರ ಸಂವತ್ಸರದ ಮೈನಾಲು ಸುಧ ದನಮಿ (1) ಬುಧವಾರದಲ ಮಹಾ
- 6 ಬವರಮಾದಲ್ಲ | ಬಿಟ್ಟಿಯಹೆಬ್ಬಾರುವನಾಳು ನಟ್ಟನೆ ಕಲಮ
- 7 ಸಣನಾಂತು ಭೋರನೆ ಬಿಲ್ಲಂ | ಕಟ್ಟಲಗೆಯ್ತುಂ ಧಯದಿಂಧಯದಿಂ ಬಿಟ್ಟೋ
- 8 ಡಲುಕಿಣಿದನಂತು ಪಲರಂ ರಣದೊಳು | ಮುನಿದು . . . ನ
- 9 ತಂಮನಣಂ . . . ಮಾರಾಂತಕಿತರಭೀಮಂ | ಪಲರಂ ತವೆ ಕೊಂ

- ¹⁰ ದಿರ ಸುರಗಣಿಕೆಯರುಕೂಡಿಸಿಮಿಪ್ಪುರಕೊ...ನಲು |
¹¹ ಕರಣಿಕೆಯ ಹೆಗ್ಗಡರು || ಇಪದ್ಯವ ಬಾಡ ಬರೆದಿರ್ಪುದ
¹² ಕೆ ಸೊದಿನಳೆ ಬುಳುಚೆಯೂರ ಬೆಳದ್ಯನಲಕಿತಿ

74

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಾನುಗಲ್ಲನಲ್ಲಿ

- ¹ ರುಪ್ಪರಸನು ರಾಮೈಲಂ | ² ಗಗೆ ವೊಪಿಸಿದ ಶರೀರ

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ಅದೇಸ್ಥಳದಲ್ಲಿ

- ¹ ರಾಮೇಶ್ವರದೇವರಿಗೆ | ² ಸಿದ ಶರೀರ
³ ರುಕುಮೈನು ವೊಪಿ

76

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮತ್ತೊಂದು ಹಾನುಗಲ್ಲನಲ್ಲಿ

- ¹ ಶುಭಮಸ್ತು ರಾಜಗರ | ⁶ ರುಕುಮೈಯ್ಯನು ತ್ರಿಸಂ
²ಬೊಂಮಗೆ | ⁷ ಧ್ಯಾಕಾಲದಲ್ಲಿ ಮಾ
³ ಉಡನು ರಾಮೇಶ್ವರ ದೇವರಿ | ⁸ ಡುವ ಸಾಪ್ತಾಂಗ ನಮ
⁴ ಗೆ ಬನಿಕಸದ | ⁹ ಸ್ಕಾರ
⁵ ಬರಮಂಜನ ಮಗೆ

77

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2" × 1'-6"

- ¹ ಶುಭಮಸ್ತು.....
² ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬುಕ್ಕಣ್ಣಿಡೆ.....
³ ಯದಲು ದುಗ್ಗಣನಾಯಕ
⁴
⁵ವೊಪಿ ನಡಸುವಂತಾಗಿ
⁶ನೈವೇದ್ಯ.....
⁷ಅಪ್ಪಣಧಟ್ಟ.....
⁸ಬಯಲಲು.....
⁹ ...ಬೀಜವರಿ.....ನೈವೇದ್ಯಕೆ ಕೊಟ್ಟುದು ಬಂಡುಗ.....
¹⁰ ನಾಯಕಧಟ್ಟರ ಕಯ್ಯಲು ಕ್ರಯ.....ವನೂ ಕೊಂಡು.....
¹¹ ...ದೇವರ ನೈವೇದ್ಯಕೆ ಅಡಂದಾರ್ಕಸ್ತಾಯಿಯಾಗಿ ಧರ್ಮನಡದು..
¹² ಬಹಮರಿಯಾದೆಯಲು ಸೋಮೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು
¹³ ಧಾರೆಯನೆಹುದುಕೊಟ್ಟಿವು | ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
¹⁴ ತಿ ವಸುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯ
¹⁵ ತೇ ಕ್ರಿಮಿಃ | ಈ ದುಗ್ಗಣನಾಯಕ ಮಾಡಿದ ನಾರಸಿಂಹ
¹⁶ ದೇವರ ಧರ್ಮವನಾವನೊಬ್ಬನು ಅಳುಪಿ.....
¹⁷ಕಾಶಿಯ ಕ್ಷೇತ್ರದಲು ಕೊಟ್ಟಿಗೋವ
¹⁸ ಕೊಂದ ಪಾಪಕೆ ಹೋಹನು ಮಹಾಜನಂ.....
¹⁹ ವೊಪ್ಪ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು

78

ಅದೇ ಸೋರಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇವೂರ ನಿವೇಶನದಲ್ಲಿ
ನಟ್ಟಿ ೧ ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'-3" × 2'-3"

- 1 ಸ್ವಸ್ತಿ ಕಾಲವರ್ಷ ಶ್ರೀ ಪೃಥುವೀವಲ್ಲ
- 2 ಧ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಧ
- 3 ಚಾರಕ ಶ್ರೀಕನ್ನರದೇವಂ ಪೃಥುವೀ ರಾಜ್ಯಂ ಗೆ
- 4 ಯೈಬಪ್ಪವೃಂದನವಾಶಿ ಪನ್ನಿಚಾರ್ಪಸರ
- 5 ದ ಪಟ್ಟಿ (1) ಮನಾಳಿ ಶ್ರೀಬಿಟ್ಟಗಂ ಮೌಳಿಕೋನಿಗ
- 6 ರಾಜ್ಯಂ ನೆಗರ್ಪಿನಜುವಂ ಬಿಡ್ಡು
- 7 ರಾಳಿಯೆಬ್ಬತ್ತಕ್ಕಂಬಳ್ಳಿಗಾಮೆಯ ಬಾಳಿಗೆನಕಿತ
- 8 ನಾಣ್ಣಾ ವುಣ್ಣುಗೆಯ್ಯಿಂಗಿಟಿಯೂಗ್ಗಾರ್ ಮುಣ್ಣುಗೆಯ್ಯೆ ಸ್ವ
- 9 ಸ್ತಿಸಕನ್ನಪಕಾಳಾಕೀತ ಸಂವತ್ಸರಸತಂಗಿಳಿಂಟುನೂಜಿ
- 10 ಣ್ಣತ್ತಾಜಿನೆಯ ರಕ್ತಾಕ್ಷಿನಂವತ್ಸರ ಪೌಷ್ಯಮಾಸ ಬಹುಳ
- 11 ದಿವಿಗೆಯುಂ ಸುಕ್ತವಾರಮುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿಯ
- 12 ಮ್ತು ಕೋನಿಗರ.ಕೋಟಿಯಮ್ಮಂಗೋನಹಸ್ತಮಾಪ್ತಂಎಲನೆ
- 13 ಯ ಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟ ಪೊಂಗದ್ಯಾಣ ವಯ್ಯುತ್ತಯ್ಯ
- 14 ಬಾವಿಯುಮನಗಟಿಸಿದಮ್ಮಕ್ಕಳ ಕಲವಿಟ್ಟಯ್ಯ
- 15 ನ ಲಖತ ಬಿಟ್ಟೋಜನ ಸಿರಾಕಮ್ಮಮುಟ್ಟಳೆ

79

ಅದೇ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇವೂರ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಿ ೨ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6" × 2'-3"

- | | |
|-----------------------------------|----------------------------------|
| 1 ಕೋನಿಗರಾಕೋಟಿಯಮ್ಮಗೋಸಾನಿಯ ಬೆ | 2 ಮ್ತುನವೆಣ್ಣುತಿ ಮಾರಕ್ಕ ಅಕ್ಕಣಬ್ಬೆ |
| 3 ಣ್ಣತಿ ಪೊನ್ನಬ್ಬೆಮಗಂ ತುರಾಅಮ್ಮತುರಾ | 4 ಗೋಯಿತಿ ಕೋಟಿಯಮ್ಮನಕ್ಕಂ |

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ಅದೇ ಗ್ರಾಮದ ಪಾಳು ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-3" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಳಚುರಿಯ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ
- 2 ಪದೇವರು ಸುಕ ಸಂಕತ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗಿಯುತ್ತು
- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮಹಾಮಂಡಳೇಶ್ವರ ದೇವ
- 4 ಕ್ಕರ್ ತಾರಂಬರಂ ಸಲುತ್ರಮಿರೆ ಕರಸಂವ
- 5 ತ್ವರದ ಚಯುತ್ರ ಬಂಗಿ ಬೆಳಾಗಿಯ ಸೋಮಂಜನ ಮಗ ಕಾಳಿಯ
- 6 ದಾಹವ ಯಜುದು ಶ್ರೀದೇವ ಧವನಮ

81

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಮ್ಮೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ ಕಳಚುರಿಯ ಕುಳಕಮರ ಮಾರ್ತಾಣ್ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ
- 2 ಮುರಾರಿ ಸೋಯ ದೇವರಸರು ಸುಕದಂ

- ² ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮೇದಿನೀ ಚಿಟ್ಟರ ಗುಡ ಕೋಟೆಯಲ್ಲರೇ ತೊ
⁴ ಗರಸಿಯು ವೀರ ಸೋವಣದೇವನು ಪಾಳಿಯು ಕೋಳಗಡ ಗವುಡನೂ
⁵ ರಿಕ್ಕಿ ಕೊಂದರಾಯರ್ಕ್ಕಳದ ದೇವದಂಣಾ ಪ್ರಾಪ್ತನಾದ || ಚಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃಗೇನಾಪಿ
 ಸುರಾಂ
⁶ ಗವಾ ಮಂಗಳಂ ||

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-0"

- | | |
|---------------------------------|---------------------------------------|
| ¹ ರಉದ್ದಿ ಸಂವ | ⁹ ನಕ್ಕಡಿಪುದು |
| ² ತ್ವರದ ಜ್ಯೇಷ್ಠ ಬ | ¹⁰ ಹೆಂಡಿರ ಕುಲಕೆ ಗೊಂದ |
| ³ ಹುಳ ೨ ಲು ಶ್ರೀಮ | ¹¹ ಲ ಮಾಡಿಕೊಂಡಲ್ಲ ಆದಾ |
| ⁴ ತು ಕಬ್ಬೂರು ಕಾಳ | ¹² ಯಾದ್ಯಕ್ಕನು ಹಾದಿಯ |
| ⁵ ಗುಡನ ಮಗ ದ್ವ್ಯ | ¹³ ಕಾದು ಕೊಂದಲ್ಲ ಅದ್ದೊಂ |
| ⁶ ಗುಡನು ಅತನ ಕಿಪಿ | ¹⁴ ಗುಡನು ತನ್ನ ಮದವಳಿಗೆ |
| ⁷ ಯದ್ವೆ ಕೊವಾರ ದ್ವ್ಯಂ | ¹⁵ ಏಚಿಗಾಡಿ ಸಹಿತ ಸ್ವರ್ಗ |
| ⁸ ಗುಡನ ಮಗ ಕಲ್ಲಪ್ಪ | ¹⁶ ಸ್ಥನಾದನು ಈಕಲ್ಲ |

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ಅದೇ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-0"

- | | |
|-----------------------------|---|
| ¹ ಚಿತ್ರಧಾನು ಸಂವ | ⁵ |
| ² ತ್ವರದ ಮಾಘ ಬ ೧೪ | ⁶ .. ಸ್ವರ್ಗಸ್ತನಾದ ಆ |
| ³ ಮಂಗಳವಾರದಲು ಕಂ | ⁷ ತನ ಮದವಳಿಗೆ ಸಿಂಗ |
| ⁴ ತನ ಹಳ್ಳಿಯ ಬೊಂ | ⁸ ಊರ ಬೊಂಮಂಜನ ಮಗಳು ಏಡಕ್ಕನು ವೀರ
ಗ್ಗ ಪ್ರಾಪ್ತ |

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೊಂಮನ ಹಳ್ಳಿಯ ಪೊರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-0"

- | | |
|----------------------------|-------------------------------|
| ¹ ಹಜಯಮಲ್ಲೇನಾಯ | ² ವರ ರುಪೋಜ ಸಗ್ಗಿಯಾ |
| ³ ಕದೇವರ ವಿಜಯೋಜರ | ⁴ ದನು |

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ಅನವಟ್ಟಿ ಹೋಬಳಿ ಅನೇವಟ್ಟಿ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ಹಕ್ಕಲಿನಲ್ಲಿ ಕೈಟಭೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ
 ಪೂರ್ವ ಅಂಜನೇಯನಗುಡಿಯ ಬಳಿ ತಪಸೀಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 2'-9"

- | | |
|--------------------------------------|---|
| ¹ ಸುಧಮಸ್ತು | ⁴ ಕುಪ್ಪೂರ ಮಂನೋಜಗೆ ಮಾನ್ಯನ |
| ² ಶ್ರೀಮದು ಗುರುದೇವೇಭ್ಯೋನಮಃ | ⁵ ಹಾದಿಪೋಗಿ ಅಮೃತಪಡಿ |
| ³ ಶ್ರೀಮತು ಶ್ರೀ | ⁶ ಗೆ ನಡಸುವರು |

86

ಅದೇ ಅನವಟ್ಟ ಹೋಬಳಿ ಅಬ್ಬಲಗೆರೆ ಗ್ರಾಮದ ಕೋಡಿಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂಭಾಗ ಕಾನಿನಲ್ಲಿ
ಒಳಗೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

¹ ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾರಾತೀತ ಸಂವತ್ಸರ ಸತಂಗಣ್ಣಿ ನೂ

² ಐ ಇಪ್ಪತ್ತ ಅಯ್ಯನೆಯ ರುಧಿರೋತ್ಕಾರಿಯೆಂಬ ಸಂಬತ್ಸರಂ ಪ್ರವ

³ ೨೯ನೆ ತದಾಗತ ಸುಧಾಪ್ತಮೆಯುಂ ಸುವಾರದನ್ನು ಸ್ವಸ್ತಿ

(ಮುಂಡೆ ಬರವಣಿಗೆ ಯಲ್ಲಿ)

87

ಜಡೇಹೋಬಳಿ ಜಡೇಗ್ರಾಮದ ಹಳೇವೂರು ಕೋಟೆಯಲ್ಲಿ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈರೋಕ್ಕ ನಗರಾರಂಧ ಮೂಲ

² ಸ್ತಂಧಾಯಶಂಧವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷಂ

³ ಗಳು ಗಿಳಿಳರನೆ ವೈಯಸಂವತ್ಸರದ ಅಸ್ತಿಷ ಸು ಅದಿವಾರದಲು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಕ

⁴ ವೀರಯು ನಾಡನಾ

⁵ ಉತ್ತರ ಲಕ್ಕಗೌಡಲಂಗಯ ದೊಂಮಯ

⁶ ಹಿರಿಯು ಚೋಳನಾಯಕ ಕಾದಿ

⁷

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"- × 2'

¹ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಕ |

⁴ ಕವಿವೈಯ ಶಿರಾಶಾಸನವ ಹಾಕಿ

² ಮಾರ್ಗಸಿರ ಬ ಪ್ರತಿವದ ಶು |

⁵ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

³ ಜಡೆಯು ಗುಡದ ಕನ್ನಡ್ಡ

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ಚಂದ್ರಗುತ್ತಿಯ ಹೋಬಳಿ ಹೆಜ್ಜೆಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ರಾಯಶಾಸ್ತ್ರಿಗಳ ಮನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 9' × 8"

(2 ಹಲಗೆಗಳು ಉಂಗುರಮಾತ್ರ)

I (a) ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈ

² ರೋಕ್ಕನಗರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯಶಂಧವೇ |

³ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ

⁴ ಗಣಪತಿಯ ಪ್ರಚೋತ್ತ ಸಂವತ್ಸರದ ಅಶಾಡ ಬ ೩

⁵ ಲು ಶ್ರೀಮದ್ವೆದವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುಧವೈ

⁶ ದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧರ ಪರಾಯಣ

⁷ ರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ಧದ್ರ

⁸ ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಧದ್ರನಾಯಕರು ಕಾಶಿ

⁹ ಕಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದ ಎಜುಶಾಖೆಯ ಅಂ

¹⁰ ಳಿಗೆಪೆಯ ತೊರವಣಿಬಿಟ್ಟರ ಮಕ್ಕಳು ತಿರುಮಲ ಧ

¹¹ ಟ್ಲರಿಗೆ ಕೊಟ್ಟ ಧೂದಾನ ತಾಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ

- 12 ಸೊರಬದಸೀಮೆ ವೋಳಗಣ ಹೆದ್ದನೆಯ ಆಗ್ರಹಾರದಲ್ಲ
 13 ಸರಸಮಕಿಯ ಪುಟ್ಟಂಜನ ಸ್ವಾಸ್ಥ್ಯನು ಆತನ ನಿರೆ
 14 ಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಆಗ್ರಹಾರಕೆಸರುವ ಮಳವೆಯು
 15 ಮಹಾಜನಂಗಳಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಆರಮನೆಗೆ ಕಟ್ಟಿಸಿ
 16 ಕೊಂಡಸ್ವಾಸ್ಥ್ಯ ಬಗೆಲು ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟೆವಾ
 17 ಗಿ ಆಶೋಟಗಡೆಗೆ ಸಲುವರೇಬಿ ತೋಟದಿಂದಲು ನಿಮ್ಮ
 18 ಹಿಂದಿನಧರಣಿ ೩ ತೆಂಗಿನಮರ ೧ ಕೆ ಸಹ ರೇಬಿ ಗೃಹ ೬ ಆ
 19 ಉ ಧರಣದಲ್ಲ ಧರಣಿ ೩ ತೆಂಗಿನ ಮರ ೩ಕೆ ಸಹ ಗೃಹ ೬ ಉ
 20 ಧಯಂ ತೋಟದಿಂದ ಗ ೧೩ ಹಸುರುವಾಣಿಗೆ ಸಹ

I (b)

- 21 ಗೆಗ ಉಭಯಂ ಗ ೧೪ ಗಡೆಯಿಂದಲು ಚೆಳ್ಳಹೊಂ
 22 ಡದಿಂದಲು ಬೀಜವರಿ ಬ ೫ಕೆ ಗಡಿಧತ್ತ ಬ ೨೫ ಬಿದ್ದಕುವೆ
 23 ಯಿಂದಲು ಬೀಜ ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಮೂರಮೂಗಂಡು
 24 ಗ ದಿಂದಲು ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೫ ಬಸವಣ್ಣನ ಗಡೆ ಯ
 25 ರಿಂದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨ ಚಂದನಕ್ಕೆಯಿಂದಲೂ
 26 ಬೀಜ ಬ ೨ಕೆ ಬ ರ ಉಂಬಳಿ ಹೊದರಿಂದ ಬೀಜ ಬ ೫ಕೆ
 27 ಗಡಿ ಬ ೨೦ ಅತ್ತಿಗದೆಯಿಂದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨
 28 ನಡ ಹಳ್ಳಿಯಿಂದಲು ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಕೊದನಮಾನಿ
 29 ಹಿರಿಬುಡ ಬೀಜ ಬ ೫ಕೆ ಗಡಿ ಬ ೧೫ ಅಂತು ಗಡೆಯಂ
 30 ದ ಬೀಜವರಿ ಬ ೩೪ಕೆ ಗಡಿಧತ್ತ ಬ ೧೩೯ ಕೆ ಗ ೧ಕೆ ಬ ೬ಲು
 31 ಸಲುವುದು ಗ : ೩೬೧|| ಉಭಯಂಗ ೩೬|| ೧|| ಮು
 32 ವತ್ತು ಏಳೂವರಹನು ಆಹುಹಣದ ವಡದ ತೋಟ
 33 ಗಡೆನು ವೊಂದು ಮನೆನು ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟವಾಗಿ
 34 ಈ ಭೂಮಿಗಳಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಮ್ಯವನು
 35 ಪ್ರಾಕುಮರಿಯಾದೆಯಲ್ಲ ಆಗುಮಾಡಿ ಕೊಂಡು
 36 ನಿಮ್ಮ ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ
 37 ಸ್ವಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
 38 ಕೊಂಡು ಬಹಿಯೆಂದು ಕೊಟ್ಟ ಭೂದಾನದ
 39 ಮರ್ಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ವದ್ಯಾರ್ಥ
 40 ಮಿರಾಪೋಹ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
 41 ಉಭೇಡ ಸಂಧ್ಯಧರ್ಮಶ್ಚಾಪನಾತಿ ನರಸ್ಯ ಉತ್ತಂ
 42 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ಯೇಯೋನುಪಾಲ
 43 ನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದುಷ್ಕೃತಂಪದಂ |
 44 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
 45 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಶ್ಚಲಂಧವೇತು ಸ್ವದತ್ತಾಂ ಪರ
 46 ದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ ಶಪ್ತವರ್ಷಸಹಸ್ರಾ
 47 ಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ

II (a)

ಶ್ರೀವೆಂಕಟಾದ್ರಿ.

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಪಟೇಲ್ ಮರಾಠರಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ 0'-10" x 0'-7"

(೩ ಹಲಗೆಗಳು, ನಾಗರಾಕ್ಷರ ; ಉಂಗರಮಾತ್ರ)

I. (a)

- 1 ಗಣೇಶಾಯನಮಸ್ತು ಸರ್ವಮಂಗಳಕಾರಿಣೀ | ಸಿದ್ಧಂತಿ ಯ
 2 ತ್ತುನಾದೇನ ಜಗತಾಮಿಷ್ಠಸಿದ್ಧಯಃ | ಕರ್ಣೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡ

- 3 ಲಪದೇ ನೃಸಾಹಿ ರಾಜ್ಯಾತಂ ಮಧ್ಯೇ ದ್ಯೋತಿಕ ಹೇಮಶೈಲಮುಖತಃ
 4 ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಅಂತರ್ಧಾಸುರ ಕರ್ಣಕಂ ಕುವಲಯಂ ರಾಗಾದಿವೋತ್ತಂಸಿತಂ
 5 ಕರ್ಯಾಣಾಯ ಡರಾಡರೈಕ ವಿಧವೇ ತಸ್ಮೈನಮುಚಂಧವೇ | ಜಯತ್ಕರ್ವೀನ
 6 ವಾರ್ ಕಪಟಪುಟ ಕೋಡವಪುಷ್ಪೋ ಹರೇದಂಪ್ತಾ ಕೋಟಾ ಸಪದಿ ಕಲಿತಾ
 7 ವಾರಿಸಿಲಯಾತ್ ನಮೀವಾನ್ನೀರಾದ್ರೇರುದಯಮುಯತಃ ಶೀತಮಹಸಃ
 8 ಕರಾಗ್ರೇ ಸಂಸಕ್ತಜಲದಪಟಲೀವಾಂಬುಜಟರಾ | ರಾಜಾನೋ ರಜ
 9 ನೀಶವಂಶಕಲಿಕಾಃ ಸೂರ್ಯಾನ್ವಯೋತ್ತಂಸಕಾಃ ಪುಣ್ಯ ಶ್ಲೋಕ ಪುರೂರವಸ್ಥಿತಕ
 10 ಧಾ ಸಂವಾದಿ ಮನ್ವಾದಯಃ | ತ್ರೈಲೋಕ್ಯಾಧಯದಾನಮದರ್ದಮಧುಜಸ್ತಂಧಾಃ ಕ್ರಮಾ
 11 ದಾಕೃತ್ಯತೇತಾದೃಪರವಾರಮಾಪ್ತವಿಧವಾಃ ಪೃಥ್ವೀಮಧುಂಜನ್ನಿಮಾಂ | ಕಾಲೇಕ
 12 ರಾ ಕಲುಷತಾ ಮುಪಯಾತಿ ಶ್ಲೋಕೇ ಧರ್ಮೋನಿರೀಕ್ಷ್ಯ ನಿಜಸಂಚರಣಾಕ್ಷ
 13 ಮತ್ಯಂ | ಸ್ವಪ್ನಃ ಸಮಸ್ತ ಜಗತಾಮುಪಕರ್ತುರೇತ್ಯ ವಾತ್ಸರ್ಯಂ ವೈಜಿಜ್ಞಾಪ
 14 ದನಾ ಕೃಪಣಂ ಕೃಪಾರೋಃ | ಪಾದೇನೈಕೇನ ರೋಕೇ ಕಥಮಿವ ಕಲನಾ ಕ್ಷೇಶಿ
 15 ತಃ ಸಂಚರೇಯಂ ಕಿಂಚಿನ್ನಾಥ ಪ್ರಸೀದ ಪ್ರಣತಜನವಿದ್ವಾ ರಸಿಸ್ತಾರಬಂ
 16 ಧೋ | ಇತ್ಯಂ ಧರ್ಮೇಣ ಧಾತಾ ಸುಚಿರ ಮನುನಯೈಃ ಪ್ರಾರ್ಥಿತಃ ಪ್ರೀತಚೇತಾಃ ಚ
 17 ಕ್ರೇ ಸ್ಯಾಂಬುನಾರ್ಥಂ ಮಹತಿ ನೃಪಕುರೇ ಸಂಗಮಾಬ್ಧಂ ಮಹೀಶಂ | ಧ
 18 ಮಾರ್ಲಂಬುಸ್ಯ ತಸ್ಯ ಪ್ರಕಟತ ಯಶಸಃ ಸಂಗಮಕ್ಷೋಣಭರ್ತುಃ ಪುತ್ರಾಃ
 19 ಕಾಮಾಂಬಿಕಾಮಾಂಬುಜಿಷತ ಚತುರ್ದಿಕ್ಷತಿ ಪ್ರಾಪ್ತಸತ್ಯಾಃ ಏವಂಕೇ ನಾಮು
 20 ಧೇಯೈರ್ಹರಹರ ನೃಪತಿಃ ಸಂಗಮಕ್ಷೋಣಪಾರೋ ವೀರಶ್ರೀಬುಕ್ಕಧೂಪಃ ಸಕ
 21 ಲಗುಣನಿಧಿರ್ಮಾರಪಃ ಪುಣ್ಯಶೀಲಃ | ಹರೇರ್ಬಾಹುಸ್ತಂಧಾ ಐವ ಧುವನರಕ್ಷಾ
 22 ಪ್ರಣಯಿನೋ ದ್ವಿಷತ್ಸಂಹರ್ತಾರಃ ಸುರಪತಿ ಗಜಸೈವ ದತನಾಃ | ಜಗತ್ಪು
 23 ಪ್ಸುರ್ವದಾಇವ ಸಕಲ ಧರ್ಮಾರ್ಥ ನಿಲಯಾಃ ಕುಮಾರಾಶ್ಚ ತ್ವಾರೋ ಬಿಭುರತಿತ
 24 ರಾಂ ಸಂಗಮವಿಧೋಃ | ಯೇಷಾಂ ಗೋತ್ರಾಧಿ ದೈವಂ ಸಕಲ ಸುರಗುರುಃ ಶ್ರೀವಿರೂಪಾ
 25 ಕ್ಷದೇವಃ ಪುಂಜ್ಯಾನಾ ತುಂಗಧವ್ರಾ ಸುರದಮರಧುನೀ ಸಂಮಿಕೋದ್ಯಾನ ಕು
 26 ರಾ | ಶ್ರುಂಗಚ್ಛಾಯಾವಿತಾನೋ ವಿಹರಣಶಿಖರೀ ಹೇಮಕೂಟಾಚರೋಪಿ
 27 ಕ್ರೀಡಾವಾಪೀ ಚ ಪಂಪಾಸರ ಇತಿ ಮಹತೀ ಸಂಪದೇಷಾ ವಿಧಾತಿ | ವಾಲವಿಕ್ರ
 28 ಮಕಥೈಕಸಾಕ್ಷಣೀ ಹಸ್ತಿನೇಶಿನಗರೀ ಗರೀಯಸೀ | ಪಾಲಿತಾ ಹರಿ
 29 ಹರೇಣ ಧೂಧುಜಾ ಭ್ರಾತೃಭಿರ್ವಿಗತಮತ್ಸರೈಃ ಸಮಂ | ಚಾಪಕೋಟಿ ವಿ
 30 ಧು ತಾಕಿತ ಧೂಧ್ಯನ್ಮಂಡಲಃ ಪೃಥುರಿವಪ್ರಥಿತಾಃ | ಮೇದಿನೀವಲಯ
 31 ಮಾಂಬುಧಿ ವೇಲಂ ಸಾನುಬೋಹರಿಹರಃ ಪ್ರಶಕಾಸ | ತತ್ಕಾಸನಾನಾನ್ವಾರ
 32 ಪ ಧೂಮಿವಾಲಃ ಸಂಪ್ರಾಪ್ತರಾಜ್ಯಂ ದಿಶಿ ಪಶ್ಚಿಮಾಯಾಂ | ಗೋಮಂತಶೈಲೇ
 33 ವರಚಂದ್ರಗುಪ್ತಾಸ್ತಿತ್ಯಾ ಸುಖಂ ಸಮಗಪಾಲಯತ್ಪ್ರಜಾಃ | ಯಸ್ಯ ಪ್ರತಾಪ
 34 ತಪವೇ ತಪತಿ ಪ್ರಕಾಮಂ ನಕ್ಷತ್ರಮಂಡಲಮಧೂದುದಿತಂ ಧರಾಯಾಂ | ಅನೀತ್ಕರಾ
 35 ನಿಧುರಿದಗ್ರತರ ಪ್ರಕಾಶಶ್ಚಿತ್ರಂ ವಿಕಾಸಮುಧುಜತ್ಯಮುದಾಕರಶ್ಚ | ಯದ್ಭುತಃ
 36 ಪೂರಕರ್ವರಾಪೋದಿನೀ ಮೇದಿನೀ ದಿವಂ | ಮಂದಾರಸುರಭಿವ್ಯಾಪ್ತಾಂ ಸ್ಪರ್ಧ್ಯತೇ ವ
 37 ರ್ವಿರ್ತಾಜನಾ | ಮೂವರು ರಾಯರಗಂಡಃ ಪೂರ್ವಾರ್ಪರ ದಕ್ಷಿಣಾರ್ಣವಾಧೀಶಃ ಧಾವೇಗೆ ತ
 38 ಪ್ಪುವ ರಾಯರಗಂಡಶ್ಚಂದಾರಿರಾಯಮಾನಹರಃ | ದ್ವಿಷದರಿರಾಯ ವೇಶ್ಯಾಧುಜಂಗ
 39 ಕೋ ಹಿಂದುರಾಯ ಸುರತಾಲಃ | ಮಹದರಿರಾಯ ವಿಭಾಡೋ ಬಿರುದೈರಿತಿ ಮಾರಪಃ ಪ್ರ
 40 ಥಿತಃ | ಯಸ್ಯ ಸ್ವಹೀಂ ಶಾಸತಿ ವೀರ ವಾರವೇ ಧರ್ಮೋ ವೈವರ್ವಿಷ್ಣು ವಿಶಿಷ್ಟವರ್ತನೈಃ
 41 ಳೈರ್ವರ್ವಿಷ್ಣು ಸುಪ್ರವೃಷ್ಣಿ ರುದ್ರಯಾ ಕ್ಷೇಮಂ ಪ್ರಪಾನಾಮುಜನಿಷ್ಠ ವಿಶ್ವವೇ | ಮೃಗಯಾ
 42 ಮೇತ್ಯ ನ ರಾಜಾ ಪ್ರೇಕ್ಷ್ಯತುಚಾಕಂಚ ಹೆದ್ದನೀಕ್ಷೇತ್ರಂ | ವರದಾನದೀಮದೂರೇ ಮತಿಮ
 43 ಕರೋದಗ್ರಹಾರ ನಿರ್ಮಾಣ | ತತ್ತ್ಯತ್ಯಾಹದಿ ಗೋಮಂತದುರ್ಗಂ ದುರ್ಗಾಧಿದೈವತಂ | ಸಂ
 44 ಪ್ರಾಪ್ತ ಮಾರಪಃ ಶ್ರೀಮಾನ್ ಜಯಾಯದ್ವಿಷತಾಂ ಯಯಾ | ಕರ್ವನ್ ದಿಗ್ವಿಜಯಂ ಕದಾಚಿ
 45 ದತುಲಸ್ತಂದೇರಮಪ್ರೋಚ್ಚಲದ್ವಾಹವ್ಯಹಫಟಾವರೀ ಪಿತೃತಧೂಚಕ್ರಃ ಸ
 46 ಶಕ್ಪೋಷಮಃ | ಕಾದಂಬುಕ್ಷಿತಪಂ ವಿಜಿತ್ಯಸಮರೇ ಗೋಕರ್ಣನಾಥಂ ಶಿವಂ ದ್ರಷ್ಟುಂ
 47 ವಿಷ್ಣುವಮೂಲಕಾರಣ ಮದಾಯಾಸೀದ ನಾಯಾಸತಃ | ಸ್ನಾತ್ಯಾ ಪರ್ವಣಿ ಸಾಗರಾಂ

II. (a)

- 48 ಧನಿ ಪಿತ್ತನ ಸಂತಪ್ತ ವಿದ್ಯಾನುಪಿ ಕ್ಷೋಣೋಗೋಮಹಿಷೀಕಿರಣ್ಯನಿಚಯ್ಯೋರಪ್ರ
 49 ದೋ ಮಾರಪಃ | ತತ್ರಾನರ್ಥ ಮಹಾಬಲಂ ಹಿಮಜರ್ಮಃ ಕರ್ಪೂರ ಕಸ್ತೂರಿಕಾ ಶ್ರೀಖಂ
 50 ಧಾಗರುಕುಂಕುಮೈರವಿರರ್ಮಃ ಸ್ಪರ್ಶಪ್ರಸೂನೈರಹಿ | ಸಹಸ್ರೇಷ ಶತದ್ವಂದ್ವೇಷ
 51 ಪ್ಲಾ ಮಪ್ಪಾಸುಡಕ್ರಮಾತ್ | ಶತವರ್ಷೇಷ್ಯತೀತೇಷು ವರ್ತಮಾನೇವೈಯಾಬ್ಧಕೇ | ಮಾಘೇದ
 52 ಶೇರ್ಕವಾರೇ ಶತಭಿಷಜಿ ರವಾ ಕುಂಧಗೇ ಸಿದ್ಧಯೋಗೇ ನಾಗೇ ಸೂರ್ಯೋಪರಾಗೇ
 53 ನಿರುಪಮ ಸುಕೃತಿ ಸನ್ನಿಧಿ ತನ್ಯ ಶಂಘೋ | ವಿಪ್ರೇಭ್ಯಶ್ಚಾಶ್ರಿತೇಭ್ಯೋ ನಿಖಿ
 54 ಲ ನಿಗಮ ವಿದ್ಯೋದ್ರೇ ದೇಶಾಗತೇಭ್ಯಃ ಪ್ರಾದಾದ್ಯಾರಾಸಮೇತಾಂ ಪ್ರಥಮಪರಿ
 55 ಗತಾಂ ಹೆದ್ರಸೀಂ ಮಂಗರಾಜಃ | ಸ್ವಪಿತುರ್ನಾಮ್ನಾ ಸಂಗಮಪುರಮಿತಿ ಕೃತ್ಯಾ ವೈ
 56 ಪೇತದೋಷವಪದಾಧಂ | ನಿಧಿನಕ್ಷೇಪ ಜರೋಪಲ ಮುಖೈರುಚಿಕ್ವೇಶ ಮಾನವೈಃ
 57 ಸಹಿತಂ | ನಿರ್ವರ್ತ ರಾಜಪುರುಷೈರನಂಗುಲ ಪ್ರೇಕ್ಷಣೀಯಮತಿ ಸಂರಕ್ಷ್ಯಂ | ಶುರ್ಮಾಂ
 58 ಕಟಂಕಯುಕ್ತಂ ಸರ್ವನಮನ್ಯಂ ಸವಿಪ್ರಸಾಡ್ಯೇ | ತೇವಿಪ್ರಾಯಥಾ | ಪುಟ್ಮಮ್ ಪ
 59 ವರಾಃ ಪದಂಗನಿಶಿತಾಃ ಪುಟರ್ಕಮೈಜ್ಞಾನಿಕಾಃ ಪಡ್ವಾದಿಸ್ಸರಥಾವುಕಾಶ್ಚ
 60 ಪಡಭಿಜ್ಞಾರ್ಹನ್ಯತೋತ್ಸೇಧಕಾಃ | ಪಡ್ವಾಪಾಡತುರಾಃ ಪಡ್ವಾಧ್ವನಿರತಾಃ
 61 ಪಡ್ವೈರಿ ವರ್ಗಾಪಹಾಃ ಪಡ್ವರ್ಣಾಣುಪರಾಃ ಪಡ್ವಮಿರಹಿತಸ್ವಾತ್ಮಾ ವಯೋಧೋದ್ಯಮಾಃ

II (b)

- 62 ಅಪ್ಯಾನನ್ಯತಿಕಾವ್ಯನಾಟಕ ಕಥಾಲಂಕಾರ ಪಾರಂಗತಾ ನೀತಿಜ್ಞಾ
 63 ನಿಖರಾಗಮ ಸ್ಥಿತಿವಿಧಿ ಸತ್ಯವೃತಾ ಧಾರ್ಮಿಕಾಃ | ಅಪಂನಾಶ್ಚಿಹರಾಃ
 64 ಕೃಪಾಪರವಶಾ ರೋಕೋಪಕಾರ ಕ್ರಿಯಾ ವಾದುದುರ್ಧತ ಗುಣಾಶ್ಚ ಸಂಗಮಪುರೇ
 65 ಮಾನ್ಯಾ ವದಾನ್ಯಾದ್ವಿಜಾಃ | ತೇಷಾಂ ಗೋತ್ರನಾಮನೀ ವೃತ್ತಿಕಲ್ಪನಾಚಿ | ಧಾರ
 66 ದ್ವಾಜಗೋತ್ರ ಮುಖ್ಯಭಿಜ್ಞಾನಾಂ ವೃತ್ತಿದ್ವಯಂ ಅತ್ರೇಯಗೋತ್ರ ಚಾನಾಯಪದ್ವಿ
 67 ನಾಂ ವೃತ್ತಿದ್ವಯಂ | ಕೌಂಡಿನ್ಯಗೋತ್ರ ಕೃಷ್ಣಭಟ್ಟದೇವರಃ ಭಟ್ಟಯೋರ್ವೃತ್ತಿ
 68 ದ್ವಯಂ | ಕೌಂಡಿನ್ಯಗೋತ್ರ ಭದ್ರಾಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ವೈಯಾಕರಣ
 69 ಪದ್ವಿಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಜ್ಯೋತಿಷಿಕ ಪದ್ವಿಭಟ್ಟ
 70 ಧಾರದ್ವಾಜಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಧಾರದ್ವಾಜಗೋ
 71 ತ್ರ ಮುಖ್ಯಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ಚಾರಾಯ್ ಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಶ್ರೀವ
 72 ತ್ನಗೋತ್ರ ಸಿಂಗಯಭಟ್ಟ ಪದ್ವಿಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಕೌಶಿಕಗೋತ್ರ
 73 ನಾಗಾಯಒಡ್ವುಕೃಷ್ಣಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಕೌಶಿಕಗೋತ್ರ ಲಪ್ತಾ
 74 ಯಭಟ್ಟ ತ್ರಿಪುರಾರಿ ಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಧಾರದ್ವಾಜಗೋತ್ರ ಸಿಂಗ
 75 ಯ ಒಡ್ವುಗಾರ್ಗಗೋತ್ರ ಮುಖ್ಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಹಂತಗೋತ್ರ ಪೋ
 76 ಚಂದಭಟ್ಟ ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಗೋತ್ರ ಧಾಗವತ ವ
 77 ಸಿಷ್ಯಗೋತ್ರ ಕೇಶವಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಪದ್ವಿಭಟ್ಟ
 78 ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಕೌಶಿಕಗೋತ್ರ ಪೋತಾಯಒಡ್ವುಕಾರಾ
 79 ವತಗೋತ್ರ ಸಿಂಗಾಒಡ್ವುಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ಪಸಿಷ್ಯಗೋತ್ರ ಧಾಟ್ಟ ಗೌತಮ
 80 ಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ | ತೈರ್ವಿಜೈರ್ವತ್ಸಾ ಶ್ರೀವತ್ಸಗೋತ್ರ
 81 ಕೋಟಿನಾಥಸ್ಯ ಖಂ ೧೨ ವೃತ್ತಿಃ | ಏವಂ ನಿಶ್ಚಿತ್ಯ ತತ್ತ್ವವ ದಿಶೋಜಿತ್ಯಾ
 82 ಥ ಸ ಕ್ರಮಾತ್ | ಚಂದ್ರಗುಪ್ತ ಪುರಂ ಪ್ರಾಪ್ಯ ಸುಖಮಾಸ್ತ ಮಹಾಯಶಾಃ |
 83 ಧರ್ಮೇಣೈತಸ್ಯ ಪರಿಪಾಲಯತುಃ ಪ್ರಜಾನಾಂ ಪ್ರಾಜ್ಞಾಧಿರಾಜ್ಯಗತನಾಂ
 84 ಬುದಿ ಕರ್ಣಧಾರಾಃ | ಪ್ರಜ್ಞಾಬಲೇನ ಗುರುಮಪ್ಯತಿ ಸಂದಧಾನೋ ಮಂತ್ರೀ ಮ
 85 ಹಾನಜನಿ ಮಾಧವ ನಾಮಧೇಯಃ | ಕ್ರಿಯಾಶಕ್ತಿಗುರುಃ ಸಾಕ್ಷಾತ್ಪ್ರೇಕ್ಷಸ್ತು
 86 ಯಂಬಕಂ ಪರಂ | ಸ ಯಸ್ಯಾಡಾರ್ಯತಾಂ ಪ್ರಾಪ್ತೇ ಧಾರ್ಗವಸ್ತೇವ ಶಂಕರಃ | ತ್ರಯೀಂ
 87 ಸಮಾರೋಢ್ಯ ಪರಾಣಸಂಹಿತಾ ಹಿತಾಯ ರೋಕನ್ಯಹಿ ಯೇನ ಮಂತ್ರೀಣಾ ಪ್ರ
 88 ಸಾದಿತತ್ತ್ವಂಬಕತಾಸನಾತ್ಯತಃ ಸಮಸ್ತಶೈವಾಗಮಸಾರಸಂಗ್ರಹಃ | ಕಾ
 89 ವೇರೀವಾರಿಪೂರೇ ವಿಲಸತಿ ರಹಿತಃ ಕೀರ್ತಿಕೇತುಃ ಸಸೇತುರ್ಧರ್ಮಸ್ತಂಭೋ ಮ
 90 ತಂಗೇಚಲಬರತಚೇ ಶಂಭುಧಾಮಾತಿಸೀಮಾ | ಕ್ಷುಪ್ತೋ ಹೇಮಾದ್ರಿದಾನ್ಯೈ
 91 ವರ್ಸತಿಪು ವಿಮುಷಾಂ ಹೇಮಶೈಲೋ ವಿಶಾರೋ ಯೇನೇತ್ಯಂ ಯಾವದುವ್ಯೀ ಸು
 92 ಕೃತಮುಪಚಿತಂ ಶ್ರೀಮತಾ ಮಾಧವೇನ | ತನ್ಯ ಧರ್ಮರ

III (a)

- 93 ರಥಿಕಸ್ಯ ಸಾರಥಿಃ ಸಾರಥಿಕ್ಯ ತವಿಪಕ್ಷವಿಕ್ರಮಃ | ವಿಕ್ರ
 94 ಮಾರ್ಕವದಚಿಂತ್ಯ ಸಾಹಸಃ ಸಾಹಸೋಸ್ತಿ ವರದೊಲ್ಲುವಲ್ಲ
 95 ಧಃ | ಆಕಾರಯನ್ಯಾ ಧವಮಂತ್ರಿ ಶಾಸನಾ ತ್ವ ಬೊಲ್ಲುರಾಚೋದ್ಧಿ
 96 ಟ ಧರ್ಮಶಾಸನಂ | ಸ್ವದೇಶಮುಖ್ಯ ಪ್ರಧುಧಿರ್ಮಹಾಜನ್ಯಃ ಸದಗ್ರ
 97 ಹಾರ ದ್ವಿತಯಸ್ಯ ಪುಂಗವ್ಯಃ | ತೇಚತತ್ಕಾಲವರ್ತಮಾನಾಃ ಮಹಾಕುಲೇ
 98 ನಾಃ ಸತ್ಯಪ್ರತಿಜ್ಞಾ ದ್ವೈತಾಃ ವಿಪನ್ನಶರಣ್ಯಾಃ ಪ್ರತಿಧಟಗಿರಿವರವ
 99 ಜ್ರದಂಡಾ ದುಃಸಹಪ್ರತಾಪಮಾತ್ರ್ಪಾಂಡಾ ಗುಣಗಣಮಣಿನಿಕರಕರಂ
 100 ಡಾಃ ಕರುಣಾಭಿನಿವಿಷ್ಟಮಾನಸಾ ನಿಚಿತಾಗಣ್ಯ ಪುಣ್ಯೋದಯಾ ನ್ಯಾಯಾನ್ಯಾಯ
 101 ವಿವೇಕವಿಶಾರದಾಃ ಸಕಲಕರಾಭಿಜ್ಞಾಃ ಪಾರಾವಾರಾ ಇವಾನುಲ್ಲಂಘಿತ
 102 ಮರ್ಯಾದಾ ಮೇರು ಕೂಟಾ ಇವ ಸರ್ವರೋಕ ಮಧ್ಯಸ್ಥಾಃ ಕುರಾಚರಾ ಐವಾತಿ
 103 ಸ್ತಿರಾಃ ದಿಗ್ಗಜಾ ಇವಾ ಸಕ್ಯುತ್ಪ್ರವೃತ್ತದಾನಾ ಧರಣೀ ವಿಧಾಗಾ ಇವ ಸ
 104 ವ್ರಂಸಹಾ ಮಲಯಮಹೀರುಹಾ ಇವಾನಂದಿತಸಕಲಜನಾಃ ಕಲ್ಪ
 105 ಪಾದಪಾ ಇವ ಪ್ರಥಿತಾರ್ಯಗುಣಾ ನಯೋಪಾಯಾ ಇವಾನೇಕರಾಜ
 106 ಕಾರ್ಯಸಾಧನಕ್ಷಮಾಃ ಕ್ಷಮಾಶ್ರಯಾ ಅಪ್ಯಕ್ಷಮಾಶ್ರಯಾಃ ಮಾನಧನಾ
 107 ಅಪ್ಯಮಾನಧನಾಃ ಯಶೋಭಿರೂಪಾ ಅಪ್ಯಯಶೋಭಿರೂಪಾಃ ಸಮುಂನ
 108 ತವಂಶನಂಭೂತಾ ಅಪ್ಯಂತರಗ್ರಂಥಿರಹಿತಾಃ ಪುಂನಾಗಾ ಅಪ್ಯಶೋ
 109 ಕಾಃ ಕುಂತಲದೇಶಮಂಡನಾಯಮಾನ ಬನವಸೀದ್ವಾದಶಸಹಸ್ರ
 110 ಸಂಖ್ಯಾಧಿರಾಜ್ಯಪ್ರಧಾನ ರಾಜಧಾನೀ ಚಂದ್ರಗುಪ್ತೃಪರನಾಮ
 111 ಧೇಯ ಗೋಮಂತಪರ್ವತಾಪ್ತಾದಶಬರ್ವಟ ಮಧ್ಯದೇಶ ಎಲಸದೆ
 112 ಡೆನಾಡ ಮಹಾಗ್ರಹಾರಾಗ್ರಗಣ್ಯ ಸಮುದ್ಯದೇಶ ಕುಪ್ಪಗಡೆ ಗ್ರಾಮ
 113 ಣೀ ವೀರಪ ದೊಂಮರಸ ಮುಖ್ಯ ಮಹಾಜನಾಃ ಸುರಭಿ ತವನಿಧಿ ಕಸ
 114 ಲಸರ ಪರಿವೃಥ ತಂಮಗೌಂಡ ದೊಂಮಗೌಂಡ ಮೇಡಗೌಂಡ ಮುಖ್ಯ ಮಹಾಪ್ರಧವ
 115 ಶ್ವ ಸರ್ವವಿವ ಸಂಭೂಯ ಪುರಾ ಮಾರಪಥೂಪತಿನಾ ದತ್ತಾಮಿ ಹದ್ಯಸೀಮಾ
 116 ಡಂದ್ರಾರ್ಕಂ ಸ್ವಪಾಲನನಿದ್ವಯೇ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಸ್ಕಂ ದತ್ತವಂತಃ | ತ
 117 ಸ್ಯ ಸೀಮಾ ಯಥಾ ಈಶಾನದಿಶಿ ಹದ್ದಸೆ ಗುಂಜನೂರ ಎಲಸೆ ತ್ರಿಸಂಧಿ ಅಂ
 118 ಮಲಕೆ ಪೂರ್ವಧಾಗಾರೋಹಿತ ರೋಹಪಾಷಾಣ ತತಃ ಸಮ್ಯಗ್ನಕ್ಷಿಣಾವರೋ
 119 ಕನೇ ಹದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ಜವಲಗೊಲ ತತಃ ಸಮ್ಯಗ್ನಕ್ಷಿಣಾ
 120 ವರೋಕನೇ ಹದ್ದಶೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ಪಾದದಬಯಲ ಉತ್ತರಧಾಗದ
 121 ಗುಡುನುಗಲ್ಲರೇ ತತಃ ಸಮ್ಯಗ್ನಕ್ಷಿಣಾವರೋಕನೇ ಹದ್ದಸೆ ಎಲಸೆ
 122 ಬಂದಗೆ ತ್ರಿಸಂಧಿಸ್ತವಃ ಸಂಚರಿಸ್ತೋತಃ ಪ್ರಾಪ್ಯ | ತತಃ ಸಮ್ಯಕ್
 123 ಶ್ವಿಮಾವರೋಕನೇ ಹದ್ದಸೆ ಬಂದಗೆ ದ್ವಿಸಂಧಿ ಸಂಜಮಾನಿಯ
 124 ಮೇಲಣ ದೊಡ್ಡೇರಿ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹದ್ದ
 125 ಶೆ ಬಂದಗೆ ಕಡಸೂರ ತ್ರಿಸಂಧಿ ಜಲಪತನ ಪಾಷಾಣ ತತಃ ಸ
 126 ಮ್ಯಗುತ್ರಾವರೋಕನೇ ಹದ್ದಸೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಕೊಡಲಮಾ
 127 ನೆ ಮೇಲಣ ಕೊಲ ತತಃ ಸಮ್ಯಗುತ್ರಾವರೋಕನೇ ಹದ್ದಸೆ ಕಡ
 128 ಸೂರ ದ್ವಿಸಂಧಿ ಶ್ವಾವಿದ್ಗುಹಾವಲ್ಮೀಕ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವ
 129 ರೋಕನೇ ಹದ್ದಶೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಅನೇಕೊಲನ ದಕ್ಷಿಣ
 130 ಧಾಗದ ಅರೋಹಿತ ಪಾಷಾಣ ತತಃ ಸಮ್ಯಕ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹೆ
 131 ದ್ದಶೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಕಾರುಗನ ಹದ್ದ ತತೋ ನೈರುತ್ರಿಧಾ
 132 ಗಮಾರಧ್ಯ ವಾಯುವ್ಯಕೋಣ ಸ್ತೋತಃ ಸಂಗಮ ಪರ್ಯಂತಂ ವರದಾ ನ
 133 ದೀ ತತಃ ಸಮ್ಯಕ್ಪರ್ವಾವರೋಕನೇ ಹದ್ದಸೆ ಅಂಕುರವಲ್ಲಯ ದ್ವಿ
 134 ಸಂಧಿ ಶಿಂಗಟಿಗರೇ ತತಃ ಪೂರ್ವಾವರೋಕನೇ ಹದ್ದಶೆ ಅಂಕುರವ
 135 ಲ್ಲಯ ದ್ವಿಸಂಧಿತಲಕಟ್ಟಿನ ಹೊಂನೆಯ ಹುತ್ತು ತತಃ ಕಿಂಚಿದುತ್ತರಾ
 136 ವರೋಕನೇ ಹದ್ದಶೆ ಅಂಕುರವಲ್ಲ ಗುಂಜನೂರ ತ್ರಿಸಂಧಿ ದೀವ
 137 ಗೊಡಗೆಯ ಅಂಮಲಕೆ ಮೇಲಣಗುಡ್ಡೆ ವಲ್ಮೀಕ ತತಃ ಸಮ್ಯ

III (b)

- 138 ಕ್ಷುರ್ವಾವರೋಕನೇ ಹದ್ದಶೆ ಗುಂಜನೂರ ದ್ವಿಸಂಧಿ ಶ್ರೀಪರ್ಣೀ
 139 ತರುವರ್ಣಕ ತತಃ ಸಮ್ಯಕ್ಕ್ಷುರ್ವಾವರೋಕನೇ ಹದ್ದಶೆ ಗುಂ
 140 ಜನೂರ ದ್ವಿಸಂಧಿ ಗಲಗಿನ ಹಕ್ಕಲು | ದಾನಪಾಲನಯೋ
 141 ಮೃಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
 142 ಲನಾದುಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 143 ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಧವೇತ್ | ಸ್ವದತ್ತಾಂ ಪ
 144 ರ ದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
 145 ಯಾಂ ಪಾಯುಕೇ ಕ್ರಮಿಃ |
 146 ಎಡನಾಡ ಒಪ್ಪ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
 147 ಶ್ರೀಮದುಕನಾಥ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
 I (b) 148 ಕಾಶ್ಯಪಗೋತ್ರದ ಪಾತವೇದಿ ಭಟ್ಟರಮಕ್ಕಲು ಪೆದ್ದಂಜ ನಾಗಂಜಗಲಗೆ ವ್ಯ
 149 ಪ್ರಿತಿ
 150 ಶ್ರೀವಿರ ಮಾರಪ್ಪುಡೆ
 151 ಯರಒಪ್ಪ ||
 152 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ } (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 3'-6"

- 1 ಶ್ರೀಮತು ಭೂಬಲ ಚಕ್ರವರ್ತಿ ಮಹಾಸಾವಂತಾಧಿಪತಿ ವೀರದೇವ
 2 ಮಗ ಮಾಯದೇವ ದಿಯೊಳು ನಾಯಕನ ಮೆ ನಾಯ
 3 ದೇವರವ ತಂಮಯ ಕುವರ ಮಾಚಯ ಮಹಾ ಪೆಣ್ಣಳ
 4 ಹೋಹ ಪಡೆವಳ ದೊ ಜ ವೀರ ಯುದ್ಧ

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ಅದೇ ಸೊರಬತಾಲ್ಲೂಕು ಉಳವಿಹೋಬಳ ಹಾಲುಗಳರೇ ಗ್ರಾಮದಲ್ಲಿ ಶಿವಪ್ಪಗೌಡರ ವಶದಲ್ಲಿದ್ದ
 ತಾಮ್ರಶಾಸನ (೨ ಹಲಗೆ : ಉಂಗುರಮಾತ್ರ)

ಪ್ರಮಾಣ 8" × 8"

- I (a) 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರ
 2 ವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ತ
 3 ಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯದಯ ಕಾಲವಾಹನ ಶಕವರುಷ ೧೫೦೯
 4 ನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೩ ಲೂ ಶ್ರೀಮತು
 5 ಸಜನಶುಭವಾಚಾರಸಂಪನ್ನರಾದ ಸೋಮಪ್ರದೇವರಿಗೆ ಶ್ರೀ
 6 ಮನ್ನಹಾಪ್ರಭು ಬಿಳಗಿ ಶಿವಪ್ಪನಾಯಕರು ಕೊಟ ಧರ್ಮಸಾ
 7 ಧನದಕ್ರಮವೆಂತೆಂದರೆ ನೀವು ಕಟಿಸಿದ ಮಠದ ಧರ್ಮಕ್ಕೆ
 8 ಸ್ವಾಸ್ತಿಯ ಮೂಡಿಕೊಡದೇಕೆಂದು ನಂಮಕೂಡೆ ಹೇಳಿದಲ್ಲಿ ನಂ
 9 ಮ ಸೀಮೆವೊಳಗೆ ಕೊಂಡಲಿಗ್ರಾಮದೊಳಗಣ ಹೆಗ್ಗಾರಪ್ಪಳಿ
 10 ಸ್ತರದ ತೊಟ್ಟದ ತಾಳಗದೆಯ ಭೂಮಿಯ ಮನೆಗಳ ರೇಖೆ ವಿ
 11 ವರ ಮಾಹದಲಂದ ಸಲುವರೇಖೆ ಗೆ ೩೫. ೩ = ಕೆ
 12 ಹಿಂಗಡ ಪ್ರಾಕು ವಹಿಸಿದ ಕೊಂಡಲಿ ಜಿಡುಗಣಿಸಿವಾಪುರದ
 13 ಲ್ಲ ಯುಹ ಗದೆ ಬೀಜವರಿ ಬ ೩ಕೆ ಗೆ ೨ | ಉಭಯಂ ಗೆ ೩ ವುಳಿ
 14 ದು ಶುಭಕ್ಕೋಟದ ರೇಖೆ ಗೆ ೩೨ ೩ = ತ್ರಿಮುಣ ಭೂನಿಂದ
 15 ದೇವಣಭಟನಪಾಲು ಸಹಾ ರೇಖೆ ಗೆ ೩೩ || ೭ || ಯೊತ್ತರ ಧ

- 16 ಟ ನಾರಸಿಂಹಭಟ್ಟನಿಂದ ರೇಖೆ ಗಂಟಿಖಿಂ ಗಣಪರಸ್ತೆ
 17 ನ ರಂಗಂಜನಿಂದ ತೋಟದ ಧರಣಿ ಒ ಕೆ ರೇಖೆ ಗಂಟಿ ಗುಣವಂತೆ ಪಾ
 18 ಉ ತೋಟದ ರೇಖೆ ಯುಗಗದೆಯಾಗಿ ಯಕ ಸಿದಾಯ ಗಂಟಿ (ಅ) ಕೆ
 19 ಸಲುವ ರೇಖೆ ಗಂಟಿಂಕೆ ವಿವರ ಯುತ್ಪರಥಟ ಮಾಹ
 I (b) 20 ಬಲನಿಂದ ಸಲುವ ರೇಖೆ ಗಂಟಿ ಬೀಜವರಿ ಬಂಟಿಂಕೆ ಸಿದಾಯ ಪ್ರಮಾ
 21 ಣು ಗಂಟಿ ಸುಜಾಯಕ ಪಾಲೂ ಗಂಟಿಂಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಬೀಜ
 22 ವರಿ ಬಂಟಿ ಗಂಟಿ (ಅ) ಉಭಯಂ ಗಂಟಿ (ಅ) ರೇಖೆ ಗಂಟಿಂ
 23 ದಿವಾಕರ ಶಂಭುಭಟ್ಟನಪಾಲು ವಳಗಣ ಶಂಕರನಪಾಲು ತೋಟದ ರೇಖೆ ಯು
 24 ಗ ಗದೆಯಾಗಿಹ ಸಿದಾಯ ಗಂಟಿ (ಅ) ರೇಖೆ ಗಂಟಿಂಕೆ ವಿವರ
 25 ಲಕ್ಷ್ಮಮಯನಿಂದ ಬೀಜ ಬಂಟಿಂಕೆ ಸಿದಾಯ ಪ್ರಮಾಣುಸಲು ಗಂಟಿ ಪಾ
 26 ಉ ಸಾಗಿನ ಗದೆ ಬೀಜವರಿ ಬಂಟಿಂಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಗಂಟಿ (ಅ)
 27 ಉಭಯಂ ಸಿದಾಯ ಗಂಟಿ (ಅ) ಸಲುವ ಪ್ರಾಕು ರೇಖೆ ಗಂಟಿಂ
 28 ಅಂತು ಸಲುವ ರೇಖೆ ಗಂಟಿ (ಅ) ಮತಂ ಕೊಂಡಲಗಣವ
 29 ರಸೈನ ತೋಟದ ಧರಣಿ ರಕೆ ಗಂಟಿ ಗದೆ ಬೀಜವರಿ ಬಂಟಿ ವಡಕಿನ
 30 ಹಾದ ಬಂಟಿ ಉಭಯಂ ಬಂಟಿಂಕೆ ಗಂಟಿಂ ಉಭಯಂ
 31 ಗಂಟಿಂ ನಂದಾಳ ನಾರಣಭಟ್ಟನಿಂದಲು ತೋಟದ ಧರಣಿ ಒ
 32 ಕೆ ಗಂಟಿ (ಅ) ಗದೆ ಬೀಜವರಿ ಬಂಟಿಂಕೆ ಗಂಟಿಂ ಉಭಯಂ
 33 ಗಂಟಿ ಹೊಂಡದಗದೆ ಬೀಜ ಬಂಟಿಂಕೆ ರೇಖೆ ಗಂಟಿಂಕೆ ಸಾಗು ಗಂಟಿಂ
 34 ದಿವಾಕರ ಶಂಭುಭಟ್ಟನ ಪಾಲುಮಾರಿಹೋಟದ ಬೀಜವರಿ ಬಂಟಿ ಮುಂ
 35 ಡಮಾಲು ಬಂಟಿ ಉಭಯಂ ಬೀಜವರಿ ಬಂಟಿಂ ಚಗುಡಿಭಟ್ಟನು
 36 ಸಂಕ್ರಗಂಡನಕಾರೆ ಬಂಟಿಂಕೆ ಗದೆ ಬೀಜ ಬಂಟಿಂಕೆ ಅಂತು ಬಂಟಿ
 37 ಕೆ ಗಂಟಿ (ಅ) ಮುಟದಪಾಲು ಧರಣಿ ಗಂಟಿ ಗಂಟಿ ಹನುಮಂ
 II (a) 38 ತ ದೇವರಪಾಲು ಗದೆ ಬೀಜವರಿ ಬಂಟಿಂಕೆ ಗಂಟಿ ದೇವರಪಾಲೂ
 39 ಬೀಜವರಿ ಬಂಟಿಂಕೆ ಗಂಟಿ (ಅ) ಅಂತು ರೇಖೆ ಸಲುವುದು ಗಂಟಿಂ ಉಭ
 40 ಯಂ ಸಲುವರೇಖೆ ಗಂಟಿ (ಅ) ಮುಟದಪಾಲ್ಪು ಬಗೆ ಕೆರು
 41 ಬಾಹದು ಗಂಟಿ ಹನುಮಂತ್ರದೇವರಿಗೆ ಗಂಟಿಂ ಉಭಯಂ ಗಂಟಿ
 42 ನುಳಿದು ಶುದ್ಧ ಗಂಟಿ (ಅ) ಮೂರಮೂವತ್ತೊಂದು ವರಹನು
 43 ಮೂಟಲು ಬಾಳೆಕೆರನೂ ನಿಮಗೆ ಶಿವಾರ್ಥತವಾಗಿ ಬಿಟ್ಟು
 44 ಕೊಟ್ಟವಾಗಿ ಯು ಭೂಮಿ ಮನೆಗಳಿಗೆ ಪೂರ್ವ ದತ್ತು ನೀ
 45 ಮೆಗೆ ಹಾಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲಿಂದವಳಗಾಗಿ ಸಲುವ
 46 ತೋಟ ತೋಟಸ್ಥಳ ಗದೆ ದೆಡಲು ಮಹಿಷಕಲು ಬೀಳು
 47 ಟಿಟುಕಾನು ಕಾಡಾರಂಥ ಮಠಮನೆದಾಣ ಅಂ
 48 ಗೊಡು ಅಂಗಪು ನೀರು ದಾರಿಮುಂತಾದ ಆಪ್ತ
 49 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವುಳ ಭೂಮಿ ಮನೆಗಳ
 50 ನು ಸುಬಳಿ ಬಾಳೆ ನೆಡಿಸಿ ಗೈಸಿ ರೂಪಮಾಡಿಸಿ
 51 ಮೂಲವಕಲುಗಳ ಕೈಯ ಕಾಲಕಾಲಂ ಪ್ರತಿಯು
 52 ಉ ತೆರಸಿಕೊಂಡು ಬಹಿರಿ ಪ್ರಾಕುದೇವಸ್ಥ ಉತ್ತಾರ ಮೇ
 53 ರೆ ಬರದು ಬಾಳೆ ಕೊಪದ ಉಮಾಮಾಹೇಶ್ವರ ದೇವ
 54 ರ ಸ್ವಾಸ್ಥಿ ಗಂಟಿ ಕೊಂಡಿಲ ಹನುಮಂತದೇವರ ಸ್ವಾ
 55 ಸ್ಥಿ ಗಂಟಿ ಉಭಯಂ ಗಂಟಿ ಯೇಳೂವರೆ ವರಹ
 II (b) 56 ನೂ ಆಸ್ವಾಸ್ಥಿ ವಕಲುಗಳಕಯಕಾಲ ಕಾಲಂಪ್ರತಿಯು
 57 ಉ ಆ ದೇವತಾಸ್ಥಳವೆಗೆ ನಡು ಬಾಹಿರಿ | ಮೇರಾ
 58 ದ ಭೂಮಿ ಮನೆಗಳನು ನಿಮಸಂತಾನ ಪಾರಂಪ
 59 ರೆಯಾಗಿ ಅಡಂದ್ರಾರ್ಕಸ್ವಾಮಿಗಳಾಗಿ ಆಳಿ ಆನು
 60 ಭವಿಸಿ ಬಹಿರಿ ಎಂದು ಕೊಟ್ಟ ಭರ್ಮಸಾಧನ ಯು

- 61 ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯ ಚಂದ್ರಾವನರಾ
 62 ನರಾ ಚ ದ್ಯೌರ್ಧೂಮಿರಾಪೋ ಹೃದಯಂ ಯ
 63 ಮತ್ಸ | ಅಪತ್ಯ ರಾತ್ರಿಶ್ಚ ಉಭೇಷ ಸಂದ್ಯೇ ಧ
 64 ಮೃತ್ಯು ಜಾನಾತಿ ನರಶ್ಚ ವೃತ್ತಂ | ಸ್ವದತ್ತಾದ್ವಿಗು
 65 ಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
 66 ರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತು | ಶ್ರೀ ಸದಾಶಿವ

ತುಂಕೂರು ಡಿನ್ವಿಕ್ತಿನ ಶಾಸನಗಳು

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

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ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಕನಕೇಯಲ್ಲಿ ಕಾಳಿಕಾದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ

- 1 ಶ್ರೀಮತ್ಕಳಿಕಾದೇ
 2 ವಿ ಕಮಲೇಶ್ವರ ದೇವ
 3 ರಿಕಿ ವನಪರ್ವ
 4 ಬಸವದಿ ಲಂಗ
 5 ಮೈ ಕೊಮಾರುಡು
 6 ಮಾದುಪೆಯ ಸೇ
 7 ಯಂಟನ ಧರ್ಮ

- 8 ಪ್ರಯೋಜನಂ ಬಾ
 9 ವಿಮಂಟಪಂ ಮಾ
 10 ದವಿಯಕರಾಮು
 11 ವೆಂಗಂಮ ಶೇಯಂ
 12 ಚಂದಿ ಗರುಡಗಂ
 13 ಧಂ

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ಶ್ರೀ ಚಾಮರಾಜ
ವೀರತನುಜ ಕುಣ
ರಾಜವಡವ

ಅದೇ ಮಧುಗಿರಿ ಚೌನನಲ್ಲಿ ಜೋಡೀದಾರ್ ನರಸಿಂಹಾಚಾರ್ಯರ
ವಶದಲ್ಲಿದ್ದ ನನ್ನದು.

- 1 ಅವಿರಾಸಿಶಿರಸ್ತದಾರಾಸಿಹಾಲಯಸ್ತ
 2 ಕಬಾಲ ಮಕದ್ವ ಮಾನಿ ಮುಜಾರಿಯಾಸಿ ತಾ
 3 ಲೂಕಿ ಮದ್ದಗಿರಿ ಸರಕಾರದಾಖಲಿಯಾ
 4 ಸತ ಮೈಸೂರದಿದಾನಂದ ಮದ್ದಗಿರಿ ಕ
 5 ಸದೆ ಬಿಟ್ಟದ ಹಿಂದೆ ಸುತ್ತಾ ಆಡವಿಗಿಡಾ
 6 ಕಡದು ಸಾಗುವಳಿಮಾಡುವಳಿಗೆ ಭೂಮಿ
 7 ಯಂನ್ನು ಶ್ರಯಗುತ್ತಿಗೆ ಅಪ್ಪಣಿ ಆದ
 8 ರೆ ಆ ಪ್ರಕಾರಾ ಸರಕಾರಕ್ಕೆ ಹಣಾ ಸಂದಾ
 9 ಯ ಮಾಡುತ್ತಾ ತಂಮ್ಮ ಕಾಲಕ್ಷೇಪಲು ಮಾ
 10 ಡಿಕೊಂಡುಯರತೇನೆಂದು ಕುವಾಡಾ
 11 ರ್ವಿಯು ಮಾಜಿ ಅವಿರಾಜ ಲಕ್ಷ್ಮೀನರಸೈಗೆ ಹೇ
 12 ಲಿದ್ದರಿಂದಾ ವಿಧವ ಸಂವತ್ಸರಕ್ಕೆ ಐ
 13 ದು ಹಣಾ ಮೊಕರರಮಾಡಿ ಅಂಗಿರಸದವ
 14 ರಿಗೆ ವರಪ ಐದಕ್ಕೆ ಕಂಗು ೫೦೦ ಐ

- 15 ದು ವರ[ಪ] ನಿಂತ ಗುತ್ತಿಗೆ ನೇಮಕಾಮಾಡಿ ಪಟ್ಟಿ
 16 ಬರದುಕೊಟ್ಟುಯಿದ್ದದ್ದರಿಂದಾ ಯಾ
 17 ಬ್ರಾಂಹ್ಮಣನು ಗಿಡಾ ಕಡಿ ಭೂಮಿ ಸಾ
 18 ಗುವಳಿಮಾಡಿ ವರುಷಂಪ್ರತಿಯಲ್ಲೂ
 19 ಪಟ್ಟಿಮೇರೆಗೆ ಸರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಹಣ
 20 ವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ
 21 ಬಂದು ಯಾಗ ಸದರಿನಂತ ಗುತ್ತಿಗೆ
 22 ಐದು ವರಪದ ಮೇರೆಗೆ ಜೋಡಿಗೆ ಆ
 23 ಪ್ಪಣಿ ಆದರೆ ಆ ಮೇರೆಗೆ ಸರಕಾರಕ್ಕೆ ಹ
 24 ಣವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ ತಂ
 25 ಮ ಜೀವನವಂನ್ನು ಮಾಡಿಕೊಂಡು ಯಾರತೇ
 26 ನೆ ಯದು ಹೊರತು ಯಂನ್ನೇನು ತಂಮ
 27 ಜೀವನಕ್ಕೆ ಮಾರ್ಗವಿಲ್ಲವೆಂದು ಪಳುಟದಾ
 28 ರ ಲಂಗರಾಜೈಯನವರ ಸಂಗಡ ಹೇಳಿದಾ

- 29 ಗಿ ಅವರು ಹೊರರು ಹೊರಲ್ಲ ಶ್ರುತಪಡಿ
 30 ಶಿವ ಕಾರಣ ಕಟ್ಟುವಾಡಿಸಿ ಯಿಧಿತ್ತು
 31 ಯಾ ಬ್ರಾಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಸಾಗು
 32 ವಳಿ ಮಾಡಿದ ಕೊಪ್ಪಲ ಧೂಮಿಯನ್ನು ಕಂ
 33 ಟರಾಯಗು ೫ ೯೦ ಐದು ವರಹ ಬೋಡಿ
 34 ಮೊಕರರ ಮಾಡಿ ಯಿಧೀತಾಗಿ ಶ್ರೀಮುಬ
 35 ಸಂವತ್ಸರದಾರದ್ಯ ಗ್ರಾಮವನ್ನು ಆಡಾ
 36 ರ್ತಿ ಚಿಂಮೆಮಾಡಿಕೊಟ್ಟು ವರುಷಂಪ್ರತಿಯು
 37 ಲೂ ಐದು ವರಹದ ಮೇರೆಗೆ ಬೋಡಿಕೆಗೆ
 38 ದುಕೊಳುತ್ತಾ ಬಿಟ್ಟು ಮುಂತಾದ ಉಪ
 39 ದ್ರ ಯಿಲ್ಲದಂತೆ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತಾ
 40 ವರುಷಂ ಪ್ರತಿಯಿಲ್ಲೂ ತಾಜಾನನದಿನ ಉ

- 41 ಜೂರ ಮಾಡದೆ ಯಾ ನನದಿನ ನಕಲ ರೆಬ
 42 ಕೈ ಬರಶಿ ಅಸಲನನದ ಹಿಂದಕ್ಕೆ ಕೊಡು
 43 ವದು ತಾರೀಖು ೫ ಮಾಹೆ ಮೆ ಸಂನ ೧೮೧೩
 44 ಯಿಸವಿ ವೈಶಾಖ ಶು ೫ ಶ್ರೀಮುಬ ಸಂವತ್ಸ
 45 ರ ಖತ ಸುಬ್ಬರಾವ ಮುನವಿ ಹೊರಹ ಮೊ
 46 ಕ್ಯಾಮ ನಂಜನಗೂಡ* ಸಾಲ್ವೆಯಾನಾಕಂ
 47 ಟರಾಯ ಐದು ವರಹಾ
 48 ದ ಪ್ರಕಾರಾ ಬೋಡಿ ತೆಗೆದ್ದುಕೊಂ
 49 ಡು ಗ್ರಾಮವನ್ನು ನಿರುಪಾಡಿ
 50 ಕವಾಗಿ ನಡೆಕೊಂಡು ಬರುವ
 51 ದೂ ರುಜು ಶ್ರೀಕೃಷ್ಣ

(ಕೆಳಭಾಗದಲ್ಲಿ)

- 1 ಶ್ರೀಮುಬ ಸಂವತ್ಸರ ಆಶ್ವೀಜ ಶು ೧೫
 2 ಮಾಹೆ ಅಕಟಂಬರ ತಾರೀಖು ೯ ಸಂನ
 3 ೧೮೧೩ ಯಿಸವಿವಾಖ ದತ್ತರ ಕಂ

- 4 ನಡಿ ಹಿರಂಜ್ಯಪ್ಪ ದಿವಾನ್ ಕಡೇರಿ
 5 ಹೊರರು

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ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕನದಾ ಹೋಬಳಿ ತುಂಗೋಟಿ ಗ್ರಾಮದ ರಂಗನಾಥ ದೇವಾಲಯದ
ವಿಡಗಡೆ ಮೂರನೆಯ ಕಂಬದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
 2 ಲವಾಹನಶಕ ವರುಷಂಗಳು ಸಂದ
 3 ೧೪೭೪ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
 4 ಕಾರ್ತಿಕ ಸುಧ ಲಲಿ ಮುಂಮಡಿ ಚಿಕಪ
 5 ಗೌಡರಯನವರಿಗೆ ಪುಂಜ್ಯವಾ

- 6 ಗರೆಂದು ಬಿಜ್ಜರದ ಕೆಂಡಯ ನಾ
 7 ಯಕರು ಸುಂಕದ ಆಯವ
 8 ನು ಯಾದೇವಸ್ಥಾನ ರಂಗನಾಥಗೆ
 9 ಕೊಟ್ಟು ಧಾರಾವೂರ್ವಕಂ ಮಾ
 10 ದಿದ್.....ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕನದಾ ಹೋಬಳಿ ಸಿದ್ಧಾಪುರದ ಮಜರಾ ಗುಂಡ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

- 1 ಹಿಂಗಳ ಸಂವತ್ಸ
 2 ರದ ಕಾರ್ತಿಕ ಶ್ರೀಮ
 3 ಂಮಹಾನಾಡಪ್ರಧು

- 4 ಚಿಕಪಗೌಡರು
 5 ಹೆಂಡಿತಿ ಹಿರಿಂಮ
 6 ಮಾಡಿದ ಧಂಮ

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ಅದೇ ಗುಂಡ್ಲಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಪೂಜಾರಿ ಗೋವಿಂದನಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 15½" × 8½"

- 1 ೧೫೧೫ನೆ ಯಿಸವಿಗೆ ಸರಿಯಾದ ವಿಜಯ ಸಂ|| ಕಾರ್ತಿಕ ಶ್ರು ೧೫ಯಿಲ್ಲು ರುಪದೇ
 2 ಶ್ವರನ ದೇವಸ್ಥಾನ ಶಿಲಶಾಸನದ ವಿವರ ಶಿವಪುರದಲ್ಲಿ ಯಿದೆ ಕುಡೂತಿ ಕೋಟೀ ಕಟ್ಟ
 3 ತಕ್ಕ ಬಗ್ಗೆ ಯಿದ ನೂರು ಮನೆಬೈಕಿ ಕಂಬಿಗೌಡ ಕರೆಗೌಡ ರಾಯಂಣಗೌಡ ರಂಗೇಗೌಡ
 4 ಗೋವಿಂದಗೌಡ ತ್ರಿಂಮೆಗೌಡ ಕಂಬದರಂಗೇಗೌಡ ಕೋಟಿ ಕಟ್ಟತಕ್ಕ ಕಡೂರ್
 5 ೧೮೯೨ ವರಹ ಕರೆಗೌಡ ಕಂಬಿಗೌಡ ಸಹ ಮಾಡಿ ಯದದು ೧೮೯೨ ವರ
 6 ಹ ಸಲಮಾಡಿದು ಬಿರ್ಲೆ ಮಲ್ಲಂಮ್ಮ ಸಾರಾ ತ್ರಿರಿಸಿ ಕೂಡೂತ್ತಿ ದೇವಸ್ಥಾ
 7 ನದ ಮುಂದೆ ಮಂಜು ಕಾಮಗಾರಿ ೨೦ ವರಹದದು ಕಲ್ಲುಕಾಮಗಾರ್ತಿ ಯಂಗಟ
 8 ನಡೋವಿ ರಾಮನಡೋವಿ ತ್ರಿಂಮನಡೋವಿ ತಿರುಜನಡೋವಿಗಳಿಗೆ ಕಲ್ಲುಕಾ

* ಇಲ್ಲಿಂದ ಮುಂದೆ ಈ ಶಾಸನದ ಕೊನೆಯವರೆಗೂ ಅಸಂ* ಸನ್ನದಿಸಲ್ಪ ಮತ್ತೊಬ್ಬರ ಕೈಬರಹವಾಗಿದೆ.

- 9 ಮಗಾರಿ ಕರ್ತ ೨೦ ವರಹ ಕೊಟ್ಟುಯಿಧಾಳೆ ಬಾವಿಕ್ಕಿರಿದಲಿ ನಂತ್ತರ ದೋ
 10 ವಿಗಳಿಗೆ ಪುಡುಗರೆ ಗಂಹ ಕೊಟ್ಟುಯಿಧಾಳೆ ಪುಂಜಿ ಮಾಡಿಸಿದ ಕರ್ತ
 11 ೧ ವರಹ ಸಂತ್ಸರ್ಪಣೆಮಾಡಿಸಿ ಯರುವದು ೯೦ ವರಹ ಕೊಟ್ಟು ಇದು ಸಮಸ್ತ ಜ
 12 ನಗಳಿಗೆ ದಾನಧರ್ಮಮಾಡಿ ಕೈವಾಡರಿಗೆ ಗುರುವುಗಳಿಗೆ ಸಹ ಕೊಟ್ಟ
 13 ದು ೬ ವರಹ ಕಂಬದೈಯ ಗೋಪಾಲಕ್ರಿಷ್ಣ ಯರಡು ದೇವಸ್ಥಾನ ಮರಬಾವಿ ಕಡಿ
 14 ೨ ಸೋಪಾನದ ಮ್ಯಾಲೆ ಯರಡು ಕಂಬದ ಪೂರ್ವಮುಖನಾಗಿ ಶಿರ್ಲೆ ಮಲ್ಲಂಮಂನ
 15 ಕಂಬದಲ್ಲ ಕಡಿತಿ ಮಾರ್ಗವಾಗಿ ಯಾರಾದರೂ ಬಂದ ಪುಂಜಾತ್ಯರು ನಂನ ತರೆಮ್ಯಾ
 16 ರೆ ಪಂದು ಬಗಸೆ ನೀರು ಆಕರ್ಷೆಕೆಂದ್ರು ದೇಡತ್ತನೆ ನಂನ ವಂಶಸ್ಥಾರು ಯಾ
 17 ರಾದರೂ ಮನೆಯಲ್ಲಿ ಅನುವು ಯಂಮೈ ಯುದರೈ ನಂನ ತರೆಗೊ ಬಾಯಿಗು ಬೆಂ
 18 ಣೆ ಯೆಟು ಮಾಡುತ್ತಾರೆಂದು ದೇಡಕೊಂಡು ಯಿದೇನೆ
 19 ಶಿಧಾಪುರದ ಪಂನೇಗೌಡ ಯಜಮಾನ ಮರಿಕಿಂಮನಹಳ್ಳ ದಾಸೆಗೌಡ
 20 ಯವರು ಯಿಟ್ಟರು ಯಜಮಾನರು ೧೦೦ ಮನೆ ಅಂಜತಂಮಂದಿರು
 21 ಯವರ ಯಿಟ್ಟರ ಮಾಕಿನಪ್ರಕಾರ ಶಿಧಾಪುರ ಕೂಡೂತಿ ಪುಥಯತಾತಿ
 22 ಗಳು ಯರಡು ಯಾಸೆಪ್ರಕಾರ ಗ್ರಾಮಗೌಡಿಕೆ ಅನುಭವಿಸಿಕೊಂಡು ಬು
 23 ತನಸೇವೆ ಗೋಪಾಲಕ್ರಿಷ್ಣಸ್ವಾಮಿ ಸೇವೆ ಕಂಬದೈಯನ ಸೇವೆ ಲಕ್ಷ್ಮಿದೇವರ
 24 ಸೇವೆ ಮಾಡಿ ಬಾನವಗೈರೆ ಯರಡು ಯಸೆ ಪ್ರಕಾರ ದೇವತಾಸೇವೆಗಳು ನಡೆ
 25 ಕೊಂಡು ೧೦೦ ಮನೆಯ ಸರಿಸಮ್ಯಾಲೆ ಯರಡು ಯಸೆ ಪ್ರಕಾರ ವರುಷ ವ
 26 ರುಷೆ ನಡೆಕೊಂಡು ಹೋಗ್ಗಲುಳ್ಳವರು ಯವರಮಾತಿಗೆ ಪ್ರತಿಹೇಳದೆ ಹೋ
 27 ಗಲುಳ್ಳವರು ೧೨ ಕೈವಾಡ ಬಾರಾಬನೂತಿ ಸಹ ಯಿಟ್ಟುಕೊಂಡು ದೇವತಾ
 28 ಶೇವೆ ವಗೈರೆ ನಡೆಕೊಂಡು ಹೋಗಲುಳ್ಳವರು ಗೋಪಾಲಕ್ರಿಷ್ಣಸ್ವಾಮಿಗೆ
 29 ಯಂಗುಪುರದ ಮೈಯಪ್ಪಮನೆ ಪೂಜಾರಿ ಪಂನೇಗೌಡನ ತಂಮನೇ
 30 ಯೂರಗಾರರ ಪೂಜಾರಿ ಗುಂಡಲಹಳ್ಳ ಯಜಮಾನಸೇ ಲಕ್ಷ್ಮಿದೇವರ ಪೂ
 31 ಜಾರಿ ಯೆರವಂನೇಗೌಡನ ತಂಮನೇ ಅಂಜುವುಪ್ಪಿನ ಯಡಗೆ ಯವರಿಗೇ
 32 ಗುರುವುಗಳು ಪೆನಗೊಂಡೆ ಬಿಜವಾರದ ತಿರಮಲತಾತಡಾರ್ಲ ಗುರುವುಗಳು ವಂ
 33 ನೇಗೌಡವರಿತಂಮನಹಳ್ಳ ದಾಸೆಗೌಡ ಗುರುವುಗಳು ಯೀ ೩ ವರ ಮಾತಿಗೆ ಪ್ರ
 34 ತಿಹೇಳದೆ ೧೦೦ ಮನೆಯವರು ತಪ್ಪಿದರೆ ೧೨ ಕೈವಾಡವೆ ಆಗಲ ತಡಿವರೆ ಕಾಶಿಯ
 35 ಲ್ಲ ಮಾಡಿದ ದೈವದ್ರೋಹ ಕುಲದ್ರೋಹ ಮಾಡಿದಹಾಗೆ ಹೋಗಲುಳ್ಳವರು
 36 ಯಂದ ಬರಿಕಿದ ಜೈರೇಪ ಶಾಲವಾಹನಶಾಖವರುಷಂಗಳು
 37 ೧೩೨೬ನೆ ತಾರಣ ಸಂವತ್ಸರದ ಆಷಾಡ ಶುದ ೫ ಸ್ತಿರವಾರದ್ಲು

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ಅದೇ ಕನದಾ ಹೋಬಳಿ ಕುಪ್ಪಾಚಾರ್ಯರ ರೊಪ್ಪದಲ್ಲ ಮನುಷ್ಯನಚಲುಮೆಹತ್ತಿರ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ

1 ಮಧುಗಿರಿ ಗಣನಾತ

2 ಡರ

3 ಪಡರಂಗೇಯಣಯ

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ಅದೇ ಕನದಾ ಹೋಬಳಿ ಕಾರಮರಡಿ ಗ್ರಾಮದ ತಂದಾಕು ಹೊಲದಲ್ಲ

1 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಮಾ

2 ಮಿ.ಯು. ವಿಕಳ ಹೊಲವನು ನಂಮವಂ

2 ಪು ಬ ೧೧ ಶ್ರೀಮೇಕವ:ಹಾನಾಡ ಪ್ರ

3 ಶದವರು ವಂಶದವರಗಳಿಂದ ಮಾರಿಸಿ

3 ಧು ಬಿಟ್ಟವರದ ಮುಂಮಡಿ ಚಿಕ್ಕಪಗೌಡರಯನವ

4 ಕೊಂಡು ಹೊಲವ ಕೊಡದವನು ನಂಮವಂಶದಲಿ ಹು

4 ರು ಕೊಗಗೌಡಗೆ ಕೊಟ್ಟ ನೆನ್ನರುಗೊಡಗಿ ಮಾನ್ಯದ

5 ಚತಕವನರಾ

ಹೊಲವಿಕ್ಕಳ ಧೂ

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ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ
ಉತ್ತರಕಡೆ ಗೋಡೇಕಲ್ಲನಲ್ಲ

- ¹ ಲಕಹಳಿಯ ಕಾರಿಯಪ್ಪನ ಮಗ
² ಮರಿಕೆಂಡಣವಡೇರು ರಂಗೇಶ್ವರಗೆ

³ ಕೊಟ ಕೊಂತಿದೊಡೇರಿ ಮಠ

101

ಅದೇ ದೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲ ಉರುಮಧ್ಯೆ ಹಾನಿರುವ ಕಲ್ಲು

- ¹ ಯೊತ್ತರ ಸಂವತ್ಸರದ ಪ್ರಶ್ನ ಸುಧ ೧೦ ಲು
² ಕೊಂತಿ ದೊಡೇರಿಯ ರಂಗೇಗೌಡರ
³ ಮೊಂಮಗ ಕೆಂಡಣಗೌಡರ

⁴ ಕೊಮಾರ ದೊಡಂಣಗೌಡ
⁵ ರಿಗೆ ಕೊಟ ಕೊಡಗಿಮಾಂನ

102

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಓಣಿಯಲ್ಲರುವ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

- ¹ ಚಿತ್ತಿಥಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿ
² ಕ ಸುಧ ೨೮ ಶ್ರೀಮರಾೞಗೌಡ
³ ಕಾಳಗೌಂಡ ಹಿರಿಗೊಂಡನು ಸಹ ಕೊಡ

⁴ ಗಿ ಯಾಗಿ ಕೊಟ್ಟ ಮಾನ್ಯದ
⁵ ಹೊಲ ಮಂಗಳ

103

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮಕ್ಕೆ ಅಹೋಬಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮುಂದೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 6' - 0" × 1' - 6"

- ¹ ವಿಜಯಾಧ್ಯುದಯ
² ಶಾಲವಾಹನ
³ ಶಕವರುಷಗಳು
⁴ ೧೭೧೦ಕ್ಕೆ ಸಂದ
⁵ ವರ್ರಮಾನ
⁶ ಕೀಲಕನಾಮ ಸಂ
⁷ ವಚರದ ಕಾ

⁸ ಶು ೧೫೮೮ ಥಾನುವಾ
⁹ ರ ದಲ್ಲು
¹⁰ ಪುರವರ
¹¹ ರಂಗಗೌಡನ
¹² ಭೋಜನಸಾರಾ
¹³ ಮಂಟಪ ಧರ್ಮ

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ಅದೇ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಅಡವಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7' × 2'

- ¹ ಯರಗುಂಡೆಯ ರಾ
² ಜಗೌಡನ ಮಗ ಆ

³ ಯಂಣನ ಕೆರೆ

105

ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿಗ್ರಾಮದ ಗೊಳಿಕಟ್ಟೆ ಮೊರವೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 1'

- ¹ ಯಗು
² ಇಯಪ್ಪ
³ ನ ಕೆರೆಯ
⁴ ನು ಅಕು
⁵ ವಡದು
⁶ ಗದೆಯ
⁷ ಗೆಯದ
⁸ ತನಬಾ
⁹ ಯವಳ
¹⁰ ಗೆಕತ್ತೆ

106

ಅದೇ ಗ್ರಾಮದ ದಕ್ಷಿಣದ ಹುಲ್ಲುಗಾವಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1' - 6"

¹ ಹುಲಿಕೆರೆಯ ಗಲುದ

² ಗೊಡಿಗೆ ಮಾಂನೈ ಧರ್ಮ

² ನಿಂಗಪಗೆ ಕೊಟ್ಟ ಕೆಂಪೆ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಚಂದ್ರಗಿರಿ ಹಂಪೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

¹ ಬಿರೆಯ ನಾಯ

² ಕಿನಾಯ್ತಿ ಹಂಪೆ ವಿರೂ

² ಕನ ಹೆಂಡತಿ ನಾ

⁴ ಪಾಕ್ಷನಾಲಯದ ಮಾಡಿಸಿದ

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ಅದೇ ಗ್ರಾಮದ ರಾಮಲಿಂಗಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 1' × 1'

¹ ಯದಕಟ

² ಅರುರಗೆ

² ಸಿ ದವರು

⁴ ಯ ನಗಯ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಮಜರಾ ಬಿನ್ನನಪಾಳ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' - 6" × 2' - 0"

¹ ಶುಭಮಸ್ತು

⁶ ಯು ಕರ್ತರಾದ ಭಿಮ

² ಮನ್ಮಥ ಸಂವತ್ಸರ

⁷ ಪಯನವರು ದೊಡ್ಡೇರಿಯ

² ದ ಕಾರ್ತಿಕ ಬ ಕಲು

⁸ ಅವಧಳಗೌಡರಿಗೆ ಲಕ್ಷ್ಮ

⁴ ಶ್ರೀಮಂಮಹಾನಾ

⁹ ಮಿಯಪ್ಪರದ ಕೆಂಪೆಯ ಕೆಳಗೆ

⁵ ಯಕ ರಂಗಪಯ್ಯನವರ ಕಾ

¹⁰ ಕೊಟಮಾಂನೈದ ಧರ್ಮ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೇಚರಾಕ್ ವೆಂಕಟೇಶಪುರಕ್ಕೆ ಉತ್ತರ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

¹ ಧಾವಾ (ಣ) ದ ಬರವಿನಲು

⁴ ದೇವರು ಕೊ

² ಯೇ ಮಾನ್ಯದ ಹೊಲವನು

⁵ ಟದು

³ ಅನಂದಾನಿ

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ಅದೇ ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಪುರವರದ ಹೋಬಳಿ ಕೊಡಗುದಾಲ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

¹ ವಿಜಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೧೦

² ಮುಮ್ಮಡಿ ಬಿಕಪಗೌಡರಯನವರು ಈ ಕೋಟೆಯ ಕಟ್ಟಿದರು

ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ಮದ್ರಾಸ್ ತಾಲ್ಲೂಕು ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಅನಂತಪುರದ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮಡಕಶಿರ ತಾಲ್ಲೂಕು ಅಗಳಿಯ ಮಜರೆ ಕುಲ್ಲೇಕೆರೆ ದೇವರಹಳ್ಳಿಯಲ್ಲಿ ಹನುಮಂತದೇವರಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 3'

1 ಶುಭ	10 ಹಾರ್ತಿ ಕೂಡಗೆ ಸರ್ವಪೂಜ್ಯ
2 ಮಸ್ತು	(ಪಾಶ್ಚಾತ್ಯದಲ್ಲಿ)
3 ಅಗಳಿಯ ಗ್ರಾಮಕ್ಕೆ ಸ	11 ವಾಗಿ ಧಾ
4 ಉಪ ಹುಲಕಣಿಗ್ರಾಮ	12 ರೆ ಮಾಡಿ
5 ವನು ಗಣತಮಿ ತಿರದಲ	13 ದ ಅಗ್ನಿ
6 ಕ್ರಿಷ್ಣರಾಯ ಮಹಾರಾಯ	14 ಹಾರ
7 ರಿಗೆ ಪುಣ್ಯವಾಗದೇಕೆಂದು ತಿ	15 ಮಂಗಳ
8 ಮಣ್ಣು ನಾಯ್ಕರು ಮಾರ್ತಂಡೇಶ್ವ	16 ಮಹಾ
9 ರಸನ್ನಿಧಿಯಲ ದೀಪಾ	17 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ಸೊರಬದ ತಾಲ್ಲೂಕು ಜಡೆಗ್ರಾಮಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಉತ್ತರಕನಡಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಸಿರ್ಸಿ ತಾಲ್ಲೂಕಿಗೆ ಸೇರಿದ ಬಸವಾಸಿಗ್ರಾಮದ ತಿರುಮಲದೇವಸ್ಥಾನದ ದಾಗಿಲಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 3'-2" × 1'-3"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂ
- 2 ದ್ರಢಾಮರಡಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- 4 ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರಂ
- 5 ಅರಿಯುವಿಧಾಡ ದಾಸೆಗೆ ತಪ್ಪವ ರಾ
- 6 ಯರಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪ್ಯರಂ ಶ್ರೀ ವೀರಬು
- 7 ಕ್ಕರಾಯನು ಹಸ್ತಿನಾವತೀಪುರದಲ್ಲಿ ಸುಖಸಂ
- 8 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ಸಮಿರೆ ತತ್ಪಾ
- 9 ದ ಪದ್ಮೋಪಚೀವಿ ಮಾಧವಾಂಕನು ಬಸವಸೇಯ ಪಂನಿಧ್ಯಾಂ
- 10 ಸಿರಮನಾಳುವ ಕಾಲದಲಿ ಅವರ ಬಂಟಿ ನಂದಾಗುರದ ಚಲು
- 11 ದರಸನ ಮಗ ಅಘರನಾಥನು ತಂನ ಒಡೆಯ ಮಾಧವ

- 12 ದಂಡನಾಥಂಗೆ ಮನೋರಥಸಿದ್ಧಿಯುಂಥಾಗಿ ಗೋಖೀನಾಥ ದೇ
 - 13 ವರ ದೇವಾಲಯವನೂ ಬೀಂನ್ನೋಡ್ವಾರವನೂ ಮಾಡಿ
 - 14 ಆ ದೇವರ ಅಂಗರಂಗ ಭೋಗವಾಚಂದ್ರಸ್ತಾಧಯಾ
 - 15 ಗಿ ನಡವಂತಾಗಿ ಗುತ್ತಿಯ ಹದಿನೆಂಟು ಕಂಪಣದ ಗ
 - 16 ಉಡು ಪ್ರಜೆಗಳಿಗೆ ಉಪೇಶಿ ಬನವಸೆಯಲಿ ಕೂ
 - 17 ಟವ ಮಾಡಿದಲ್ಲಿ ಯೆಡೆನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ ಶ್ರೀ
 - 18 ಮದನಾದಿಯ ಪಟ್ಟದ ಪಿರಿಯಗ್ರಹಾ
 - 19 ರಂ ಯೆಲಸೆ ಕುಪ್ಪಗಡಿಯ ಮಹಾಜನಂಗಳು ಸೊರಬ
 - 20 ದ ತಂಮ್ಮಗಲುಡ ತಮಿಳಿಯ ಬೊಂಮಗಲುಡ ಕೆನ
 - 21 ಲೂರ ಮೇಡೆಗಲುಡ ಕೊಂಡವಟಿನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ
 - 22 ಹೆಚ್ಚಿತದ ಬೊಂಮ್ಮಣ ಬಾಳೆಯಹಳ್ಳಿಯ ನರಸಪ್ಪ ನಾಗರಬಂಡೆಪ್
 - 23 ಕೈ ಕುಪ್ಪಟೂರ ಗೋಪಗಲುಡ ಹುರುಳಿಯ ಹೊಟ್ಟೆಯ ತಂಮಗಲು
 - 24 ದ ನೇಣುಲಗೆಯ ಬಾಳಪ್ಪ ಹಿರಿಯಜಿಡುವಳಿಗೆ ಗಲುಡರಯ್ಯ
 - 25 ಟ್ಟ (1) ಹವಲ್ಲೆಯ ಚಿಕ್ಕಗಲುಡ ಬಿಸುಡಗಲುಡ ಚಿಕ್ಕಜಿಡುವಳಿಗೆಗೆ ಬೆಟ್ಟಯ
 - 26 ಮೊತಿಯ ತಂಬಾಡಿಯೋವ ಕೇಸವದೇವ ಹಂಗೆಯ ಹಳಗಸಿವಗಲುಂಡ
 - 27 ಅಡಗಲುಡ ಹಿರಿಯಪ ಹಳಗೆಗೆ ಸಿರಿವಂತಿಯ ಚಿಕ್ಕಂಜ ಕಲು
 - 28 ಲೆಯ ಬೊಂಮ್ಮಣ ಸಿರಿವಂತಿ ಮುದ್ದಗಲುಡ ಹಸುವಂತಿಯ ತಂಮ್ಮಗಲುಡ
 - 29 ಬಡಗಗೋವೆಯ ಬೊಂಮಗಲುಡಅಯ ವರಳಿಗೆಗೆ ಹಿರಿಯರಲಗಲುಡ
 - 30 ಚಿಕ್ಕರಲಗಲುಡ ಅಲವಳಿಯ ಸಂಪಗಲುಡರ ಬುನಾಳಿಗ
 - 31 ಪ್ಪ ಹರುಣೂರ ಹಾಲಪ್ಪ ಹಸಿರಿಹಳ ಕಂಡೆಗಳಲುಡ ಹಿರೂರ
 - 32 ಪಾರಿಗಲುಡ ಚೇಳೂರ ಮರಿಸಿಗೆ ಗಂಡಗುಲಹಳಿಗ ಮಾರಗಲುಡಮಂ
 - 33 ಗಲೂರ ಬೀರಪ್ಪಹರಿಯಸಿಯ ಅದಮ್ಮ
 - 34 ಬನವಸಿಯಲ್ಲಿ ಕೊಟ್ಟ
 - 35 ವರುಷ ೧೨೯೦ ನೆಯ ಕಿಲಕಸಂವತ್ಸರ
- (ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲ ಸೇರಿದೆ)

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ಅದೇ ಬನವಾನಿಯ ಮಧುಕೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲ 3ನೆಯ ಸಾಲಿನ
8ನೆಯ ಕಂಬದಲ್ಲ

- 1 ಭೂಮಂಡಲಾಚಾರ್ಯರುಂ ಶಿವಸಮಯವಾದ್ದಿ
- 2 ವರ್ಧನಪ್ರಧಾವರುಂ ಮದನ ಮದ ಗರ್ವಾಪಹರಣ ತ್ರಿಣೇತ್ರ
- 3 ಧರಣರುಂ ಅನಂದಾನ ಗೋದಾನ ಭೂದಾನ
- 4 ವಿನೋದರುಂ ಅಶ್ವತಥನಕಲ್ಪವಿಕ್ಷರುಂ
- 5 ಪವಿತ್ರೀಕೃತಗಾತ್ರರುಂ ಕಾದಂಬರಾಬ್ಬ ಸಮುದ್ದರಣ
- 6 ಚಕ್ರವರ್ತಿಗಳುಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿ
- 7 ವೃಶ್ಚೀ ಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ಶ್ರೀ ರಾಕುಳೇಶ್ವರ ದೇವಯ್ಯಗಳ ಕರಕಮ
- 8 ಲಹಾತ ಚಿಹಿದೇವಯ್ಯಗಳ ಕಯ್ಯಲು ಶ್ರೀ ಮಧುಕನಾಥದೇವರ
- 9 ವನೂ ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ನಡಸುವಂತಾ
- 10 ಗಿ ಕೊಟ್ಟರು ಈ ಧರ್ಮವನೂ ಅವನಾಮೊಬ್ಬನು ಪಾಲಿಸಿದಾತನೂ ಗಂಗಾ
- 11 ತೀರದಲ್ಲ ಸಹಸ್ರಕವಿರೆಯನೂ ಚತುರ್ವೇದಿಯುಂಥಾ ಬ್ರಾಹ್ಮರು
- 12 ಗಳಿಗೆ ಕೊಟ್ಟತನು ಯಾಧರ್ಮವನೂ ಅವನೊಬ್ಬನು ಆಳುತಿದಾತನು ಗಂ
- 13 ಗಾತೀರದಲಿ ಚತುರ್ವೇದಿಯುಂಥಾ ಬ್ರಾಹ್ಮಣನನೂ ಸಹಸ್ರ ಕವಿರೆಯ
- 14 ನೂ ವಧಿಸಿದಾತನೂ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂ
- 15 ಧರಾ | ಪೃಥಿವ್ಯರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ಷಿಮಿಃ | ದಾನ

- 16 ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೋಯೋನುಪಾಲನಂ | ದಾನಾತ್ವರ್ಗ
17 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
18 ಸೇತುರ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೋಯೋ ಧರ್ಮಃ ಸರ್ವಾನ್ವೇತಾ
19 ನ್ಯಾವಿನಃ ಪಾತ್ರಿವೇನ್ತಾನ್ಯೋಯೋ ಧರ್ಮೋ ಯಾಚತೇ ರಾಮಚಂ
20 ದ್ರಃ | ಪೋಂಬುಟ್ಟ ದೇವರಾಜಸ್ಯ ಕುಮಾರೇಣ ಮುರಾರಿಣಾಂ
21 ಏತಂ ಶಾಸನಮಿದಂ ಮಧುಕೇಶಸ್ಯ ಸಂಸಿದಾ ||

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ಮಧುಕೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ 2ನೆಯ ಸಾಲಿನಲ್ಲಿ
7ನೆಯ ಕಂಬದಲ್ಲಿ

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಃಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ
3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ರಾಜಾಧಿರಾಜ ರಾಜಪ
4 ರಮೇಶ್ವರ ತುರುಷ್ಕರಾಯ ಶಿರಃಕಂದುಕ ಕ್ರೀಡಾವಿಮೋದ ಮಗಧರಾ
5 ಯಮಾನ ಮದ್ದನ ಆಂಧ್ರರಾಯ ಗಂಧಸಿಂಧುರಪಂಚಾನನ ಮಾಳವ
6 ರಾಯ ಕಾರ್ಣೀರಗಜಾಳವ್ಯನತೇಯ ಬಬ್ಬರರಾಯ ಕ್ಷೀಚಕಯುಬ್ಬರಲೇಕರ
7 ಣ ಕಂಠೇಯ ಹಂವೀರರಾಯಾಂಧಕಾರ ನಿರ್ಮೂಲನಪುರ್ಮೂಲಣ
8 ಗೂರ್ಜರರಾಯ ಧೂರ್ಜವಾದ್ರಪ್ರಸ್ಥೂರ್ಜಿತಕೇಶೀರ ? ಕುಠಾರ ಚೋಳರಾಯ
9 ಹೇಳಾಪಹರಣ ಧಾಳೋಡನ ಚೇರರಾಯ ವೀರಕುಂಜರ ಚಾರುಕುಂಡೀರ
10 ವ ಬಬ್ಬರರಾಯ ಸರ್ಪರಾಜ ದರ್ಶೋಟ್ಟಾಟನ ಶಕುಂತಾಧೀಶ್ವರ ಚೋಳರಾ
11 ಯ ಕಾಮಕೋಪಾಗ್ನಿನೇತ್ರ ಚತುಃಸಮುದ್ರ ಮುದ್ರಾಂಕಿತ ನಿಜಶಾಸನ ಪಾಕಶಾಸನ
12 ಪ್ರಮುಖದಿಗ್ಗೇವರಾತ್ರಮಧ್ಯಮ ಲೋಕಪಾಲ ಶ್ರೀಮದ್ಭಕ್ತರಾಜಧರಾಧಿನಾಥ ಶ
13 ನೂಢವ ಸ್ವಕರವಿಸಿಹಿತ ಶಾರ್ದೂಲ ಮೃಗಮೃಗಯಾನನೋದನ ಶ್ರೀ ವೀರ
14 ಹರಿಹರೇಶ್ವರ ಹಸ್ತಿನಾ ಪುರಿಯಲ್ಲಿ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪುಟ್ಟೀರಾ
15 ಜ್ಯಂಗೇಯುಕ್ತಿರಲು || ತತ್ಪಾದ ಪದ್ಮೋಪಚೀವಿ ಶ್ರೀಮದ್ಗುರಿಕುಡ ಕಲಶ
16 ಕುಂಕುಮಾಂಕಿತಲಸಿತ ವಕ್ಷಸ್ತಲಚರಣ ಸರಸೀರುಹಲೋಲಂಬ ಮಾ
17 ನ ಮತ್ತ ಮಧುಕರ ಶೈವಾಗಮವಾದ್ಧಿವದ್ಧಿಷ್ಣು ಸುಧಾಕರಸ್ವಾಮಿಕಾರ್ಯ
18 ಧುರಂಧರಾಂಜನೇಯ ದುರಮಾತ್ಮದುರ್ನಯ ದುಃಶ್ಯಾಸನ ನಿಶ್ಕೇಷೀಕ್ರತ
19 ಛೇಮಸೇನ ಆಪ್ರತಿಹತಶಕ್ತಿಧರ ಆತರ್ಕಿತಪ್ರತಾಪ ರುಗ್ಯಜುಃಸಾಮಾಧರ್ವ್ಯ
20 ವೇದವೇದಾಂಗ ಕೌಶಲ ಪಶ್ಚಿಮಪಾರಾವಾರಕಲಿತ ಗೋವಾನಗರ ವಿರಾಜವಾ
21 ನ ಕುದೇರಸಿಂಹಾಸನ ಕುಂತಲವಿಷಯ ರಮ್ಯಮಾನ ಗೋಮಂತಶಿಖರಿ ಸಂನಿ
22 ವೇಶ ವನವಾಸಿಪ್ರಮುಖ ಪೋಡಶಸಹಸ್ರಜನಪದೋವೇಶ ರಾಜ್ಯಗಿರಿಶಿಖರ ಸಿಂ
23 ಹ ಕೇಶೋರ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 1'-9"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
2 ಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ
3 ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಶ್ವರ ಆರಿರಾಯ ವಿಧಾ
4 ಡ ಧಾಸಗೇತಪ್ಪು ರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿ
5 ಮ ಸಮುದ್ರಾದಿಪತಿ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯನು ಹಸ್ತಿ
6 ನಾವತಿ ಪುರದಲ್ಲಿ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೌ

- 7 ಉತ್ತಮಿರೆ ತತ್ತಾದಪದ್ಧೋಪಜೀವಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ
 8 ಧಾನಂ ಮಾಧವಾಂಕನು ಬನವನಿರು ಪಂನಿಧಾಸಿರಮನಾ
 9 ಳುವ ಕಾಲದಲ್ಲ ಸ್ವಸ್ತಿಶ್ರೀ ಜಮಾಧ್ಯುದಯ ಸಕವರುಷ ೧೨೬೦ ನೆ
 10 ಯ ಕೀಲಕ ಸಂವತ್ಸರದ ವಯಿಸಾಬ ಬ ೩೦ ಸೋಮವಾರ ಸೂರ್ಯ
 11 ಗ್ರಹಣ ಸಂಕ್ರಾಂತಿ ವೈಶಾಖಾತ ಕೂಡಿದಂಥಾ ಪುಂಜ್ಯಕಾಲದಲು ಸ್ವ
 12 ಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಸಬ್ಬ ಮಹಾಮಾಹೇಶ್ವರಂ ಶ್ರೀ ಬಂಕ
 13 ನಾಥದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದಪದ್ಮಾ ರಾಧಕರುಮಪ್ಪ ಟ್ಟ ಕಲ್ಲಪ್ರಭು
 14 ಸಿವದೇವಂಗಳ ಮಗ ನಾಗಪ್ಪನು ಬನವನೆಯ ಮಧುಕನಾಥದೇವ
 15 ರ ಸಮೀಪದಲ್ಲ ಶ್ರೀ ವೀರೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿ ಸ್ವಸ್ತಿ
 16 ಶ್ರೀ ಜಯಂತೀಪುರವರಾಧೀಶ್ವರಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿವ್ಯ
 17 ಶ್ರೀ ಪಾದಪದ್ಮಾ ರಾಧಕರುಮಪ್ಪ ರಾಯರಾಜಗುರು ಭೂಮಂ
 18 ಡಳಾಡಾಯ್ಕ ಸಿವಸಮಯವಾರ್ಧಿವರ್ಧನ ಶರಶ್ಚಂದ್ರ ಚಂದ್ರಿಕಾ ಪ್ರಭಾ
 19 ವರುಂ ಮದನಮರ್ಧನಪರ್ವತ ನಿವಾಸಿ ಪ್ರಮೋದರುಂ ಕಾದಂಬರಾಯ ಕುಳ
 20 ಆಡಾಯ್ಕರುಮಪ್ಪ ರಾಕುಳೇಶ್ವರದೇವಪೋಡೆಯರ ಕುಮಾರ ಚಿಕ್ಕದೇವ
 21 [ವೊ]ಡೆಯರ ಕಯ್ಯಲು ಆ ಬನವನೆಯ ಎಂಟು ಹಿಟ್ಟು ಪಂಚಮೇದ ನ
 22 [ಮಕ್ಕ]ದಲು ಆ ವೀರೇಶ್ವರ ದೇವರಿಗೆ ಅಂಗರಂಗ ಭೋಗನನ್ನ ದೀವಿಗೆಗೆ

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ಕೊಲ್ಹಾಪುರದ ಪ್ರೊಫೆಸರ್ ಕುಂದಣಗಾರರು ಕಳುಹಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ.

(ಮೂರು ಹಲಗೆಗಳು (ಉಂಗುರ ಸಹಿತ). ನಿಂಹಮುದ್ರೆ)

ಪ್ರಮಾಣ 7'-8" × 3'-6"

ಮಾಳವದೇಶದ ಅಕ್ಷರ—ಸಂಸ್ಕೃತಭಾಷೆ.

- I. (b) 1 ಸ್ವಸ್ತಿ ವನುಧಾಧಿಪತಿ(ಪತಿ)ರಬ್ಬ ವಿದರ್ಧಾತ್ಮಕ ವಿಜೇತಾಮಾಣಾನ್ಯಪತಿಃ
 2 ಶ್ರೀ ಸಾತ್ವತ್ಸಧರಾನಾ(ಯಾಃ)ಪ್ರಕೃತಿತಾ ಪ್ರಜಾಸು ಶಾನ್ತ್ಯಾ ವಿನಯೇನ ಸಾಧ(ಧು)ಮು
 3 ದ್ವಿಪತ್ನು ಶೌರ್ಯೇಣ ನಯೇನ ರಾಜಸು ತ್ಯಾಗೇನ ಸರ್ವತ್ರ ಚ ಯಃ ಪ್ರ
 4 ಕಾಶಶೇ ರೋಕಾನ್ತರಸ್ಥೋಽಽ ಗುಣೈರಿಹ ಸ್ಥಿತೈಃ ದೇವರಾಜಃ ಸುತ
 5 ಸ್ತಸ್ಯ ದೇವರಾಜ ಇಳಾಶ್ರಿತಾತ್ (ತಃ) ಚಕಾರ (ರಾ) ಸಮಸಂಪತ್ತಿಂ ಧೀರಕ್ತ್ವೇ ಯಸ್ಯ
 6 ತೋ ಜಯಾ(ಯ)ನ್ ಧದ್ಯವ್ಯತಿತಂ ವಿನಯೇನ ಶೌರ್ಯತ್ಯಾಗಾದಿನಾ ಸೂರಿಭಿ ರಪ್ಪ
 7 ಮೇಯಃ ಸತ್ಯಕ್ರಿಯಾಭಿಶ್ಚಲವಿಪ್ರಯುಕ್ತಂ ಶುದ್ಧಾಗುಣಾಸ್ತಸ್ಯ ಬಭೂಃ ಪ್ರಕಾಶಾಃ
 II. (a) 8 ತಸ್ಯಾಪಿ ಸೂನುರ್ನಪತೀನ್ವಿಜೇತಾ ಪ್ರತ್ಯಾನ್ವವೀನೋಽಪಿ ಗುಣೈರ್ವಿಶುದ್ಧೈಃ
 9 ಪದ್ಯಗ್ಗೃತಕ್ರೋರವಿಧೇಯಕಾರೀ ರಾಜಾ ಯತಸ್ತೇನ ಕಿರಾವಿಧೇಯಃ
 10 ಅಧೀತ ಮಾತ್ರದಾತ.....ಕೃತಪ್ರಣಯನೈರ್ನೃ
 11 ಪೈಃ ಸ್ವಸ್ತಾನ್ಯದ್ಯಪಿ ಪ್ರಣಾತೀಯಂ ಪ್ರದಾತುಂ ಪ್ರಿಯಮನ್ಯಗೀಃ ಪೂರಿತಾಶೋಽಪಿ
 12 ಸಚ್ಚಕ್ರಃ ಸದಾ.....ತೇನ ವಿವಾ
 13 ಯ.....ತತ್ಪತ್ನಾನ ವಿ
 14 ಪಕ್ತಿತೇ ಧಾರ್ಗವಸಗೋಕ್ತಾಯ ಜಯದ್ವಿಚ್ಛಾಯೋಪವಿದ್ವರಸ್ಯಾನಾಭಿ
 II. (b) 15 ಪಿತ್ರಾಯ ಧನ್ವೋಗಾಯ ವಿಸದತ್ತಿವಿದ್ಯಾಯ ಚತುಃವೇದ ಪಣಿತಾಯಾತಿಥ
 16 ಮಿರ್ನೇ(ಣಿ) ಬ್ರಾಹ್ಮಣಶತಾಮುಢ್ಯತದ್ಧಿರಿದ ವಿನಯಾದ್ಯಪ್ಪಧರತವಾ
 17 ಕ್ಯಾವಿದಮಪ್ಪದ್ವೃಮಾಸ ಪಿಣ್ವಾದ(ದಾ)ತ್ವನಃ ಪ್ರಜಾ ಯಶೋಭಿವೃದ್ಧಯೇ ಮಹಾದೇವ
 18 ಗಿರೇಃ ಪೂರ್ವತ ಅನೇವರಿ ಚಾಲ ಕನ್ದಕ ದುದ್ಧಪಲ್ಲಿ ಸಹಿತಾ
 19 ಪಾಣ್ಣಿರಬ್ಬಪಲ್ಲೇ ಪ್ರತಿಪ(ಪಾ)ದಿತೇ ತ್ಯಾತವ್ಯಮಾ(ನ್ಯಾ)ಭಿಪಾತ್ಯಾಂ ಸಧಾತ್ರಾನನ್ಯಾಂ ಶ್ವ
 20 ರಾಜ್ಯೋ ಭೋಗಿಕಾಂಶ್ಚಾಪ್ತಾಪಯತೀತಿ ವಿದಿತಮಸ್ತುಪೋ ಯಾಗಿಧ್ಯಃ ದಾನಂ ಪರೇ
 21 ಭೋಗಿ ಗೋಯ ಇತಿ ಮತ್ಪಾ ನಕೇನಚಿದ್ಧಿ ರೋಪಃ ಕರಣೀಯ ಇತಿ ಉಕ್ತಂಚ

- III (a) ²² ಧಗವತಾ ಮನುನಾ ತ್ರೀಣ್ಯಂ ಹರತಿ ದಾನಾನಿಗಾವ
²³ ಪವಿ ವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ವರ್ಗೇ ಮೋ
²⁴ ದತಿ ಭೂಮಿಃ ಅಷ್ಟೇತಾ ಚಾನುಮನಾಚ ತಾನ್ಯೇವ ನರಬೇ ವಸೇತ್ ವೇದವ್ಯಾ
²⁵ ಸೇನ ವ್ಯಾಸೇ ನಾಪ್ಯುಕ್ತಂ ಬಹುಭಿ ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ
²⁶ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಮಿತಿ ಪೂರ್ವದತ್ತಾಂ ದ್ವಿಜಾತಿಭ್ಯಃ
²⁷ ಯತ್ನಾ ದತ್ತಂ ಯುಧಿಷ್ಠಿರ ಮಹೀಂ ಮಹೀಭುಜಾಂ ಶ್ರೇಷ್ಠ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮಿತಿ
²⁸ ಲಬ್ಧತಂ ಚೇದಂ ರಾಜ್ಯಕರ ಮಸೇ ಮೋದಶೇ ಧಾದ್ರಪದೇ ಕಾರ್ತಿಕಸ್ಯ ಬ
²⁹ ಹುಲ ಪಶ್ಚಿಮ್ಯಾಂ ರಾಜಾನುಜ್ಞಾತೇನ ದೇವದತ್ತೇನ ಪಣ್ಯರಾದ್ರೀಶೇನ

(ಮೇಲಿನ ಶಾಸನವನ್ನೇ ಪುನಃ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲ ಈ ಕೆಳಗೆ ಬರೆದಿದೆ.)

- I (b) ¹ स्वस्ति वसुधाधिपति (पति) रङ्गविदर्भाश्मकविजेता माणाङ्कनृपतिः
² श्रीसात्कुन्तधरानः (याः) प्रईसिता प्रजासु शान्त्या विनयेन साध (धु) पु
³ द्विपत्सु शौर्येण नयेन राजसु त्यागेन सर्वत्र च यः प्र
⁴ काशते लोकान्तरस्थोपि गुणैरिह स्थितैः देवराजः सुत
⁵ स्तस्य देवराज इलाश्रितात् (तः) चकार (रा) समसम्पत्तिं धीरत्वे यस्व
⁶ तोजया (य) न छद्मव्यतीतं विनयेन शौर्यत्यागादिना सूरिभिरप्र
⁷ मेयः सत्यक्रियाभिश्छलविप्रयुक्तं शुद्धागुणास्तस्य वसुः प्रकाशाः

- II (a) ⁸ तस्यापि सूनुरुपतीन्विजेता प्रज्ञानवीनोपि गुणैर्विशुद्धैः
⁹ पद्मवर्गशत्रोरविधेयकारी राजा यतस्तेन किलाविधेयः
¹⁰ अधीतमात्रदात कृतप्रणयनैर्नृ
¹¹ पैः । स्वस्त्याद्यपि प्रणौतीयं प्रदातुं प्रियमस्यगीः । पूरिताशोपि
¹² सच्चक्रः सदा तेन विप्रा
¹³ य तत्त्वज्ञानवि
¹⁴ पश्चित्ते भार्गवसगोत्राय जयद्विदठोयोपविद्धरस्थानाभि

- II (b) ¹⁵ पिक्ताय छन्दोगाय विसदत्रिविधाय चतुः वेदपण्डितायातिथ
¹⁶ मिने (णे) बाह्यणशतामधैशद्विरिदविनयाद्यष्टभरतवा
¹⁷ क्याण्दमष्टर्द्धमासपिण्डाद् (दा) त्मनः प्रजायशोभिवृद्धये महादेव
¹⁸ गिरेः पूर्वत अनेवरि चाल कन्दक दुहपल्लिसहिता
¹⁹ पाण्डरङ्गपल्ली प्रतिप (पा) दितेत्यातन्वमा (न्ना) भिजात्यां सछात्रानन्यांश्च
²⁰ राज्ञो भोगिकांश्चाज्ञापयतीति विदितमस्तु वो यागिभ्यः दानं परे
²¹ भ्यो गरीय इति मत्वा न केनचिद्विलोपः करणीय इति उक्तञ्च

- III (a) ²² भगवता मनुना त्रीण्यं हरति दानानि गाव
²³ पष्ठिवर्षसहस्राणि स्वर्गे मो
²⁴ दति भूमिदः आच्छेत्ताचानुमन्ताच तान्येव नरखे वसेत् वेदव्या
²⁵ सेन व्यासेनाप्युक्तं बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः
²⁶ यस्य यस्य यदा भूमिस्तस्यतस्य तदाफलमिति पूर्वदत्तां द्विजातिभ्यः
²⁷ यक्षाद्रक्ष युधिष्ठिर महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति

- ²⁸ लिखितं चेदं राज्यकरवरिसे षोडशे भाद्रपदे कार्तिकस्य च
²⁹ हुलपञ्चम्यां राजानुवातेन देवदत्तेन पण्डराद्रीशेन

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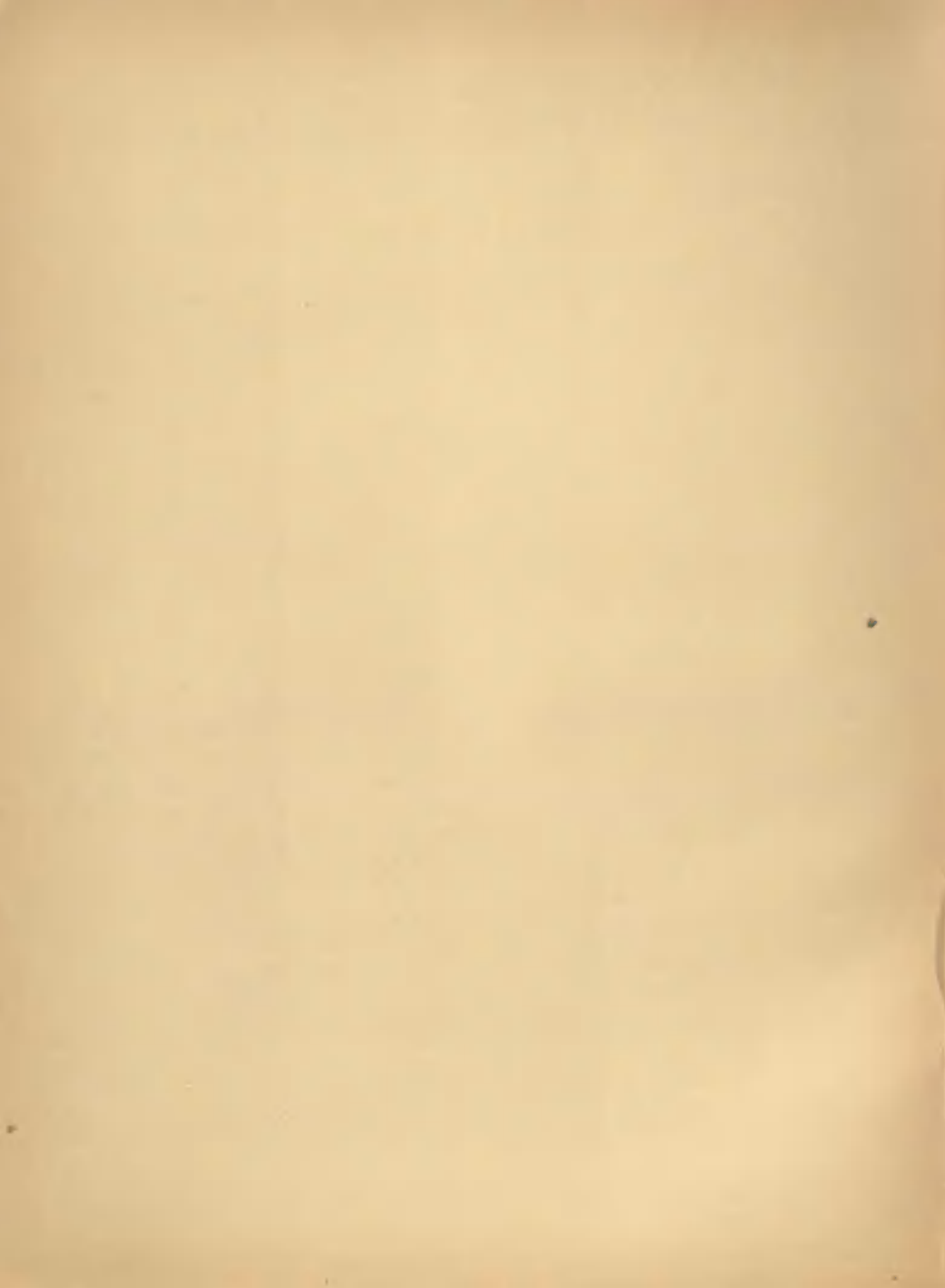
ಅದೇ ತಾಮ್ರಶಾಸನದ ಕಡೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲೇ

ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾಷಿ

- ¹ ಕನ್ನವಾಡ ಗಂಗವಾಡ ಬಳಿಯವಾಡ ರೆನಾರ್ಡಾಳ
² ಸಿಯರ್ಲಾಕ ಸಾಮಿ ಸರ್ಬರಸ ಕೊಟ್ಟೋರ್ ಶಿನ್ತರ್ಗೇಶ ಶಂ
³ ಬಾಟ ಗೆಯೋದಂ



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LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number of the Report	Inscription number	Date	Ruler
			1. KADAMBAS.
50	1	Circa 258 A. D. ..	Mayûraśarman ..
148	73	S' 1139 Dhâtri Vai Śu. 10 Bu (April 27, A. D. 1216). ..	Kâvadêvarasa ..
			2. EARLY RASHTRAKUTA.
197	117	Circa 516 A. D. ..	Avidhêya ..
			3. RASHTRAKUTA—(proper).
209	118	Circa 820	Sarbarasa (Amôghavarsha I.)
150	78	S' 886 Raktākshi Push. ba 2, Friday with Uttarāyana Sankrānti (Friday 23rd December A. D. 964).	Akâlavarsha-Kannaradêva ..
152	79	The date probably the same as that of the above.	..

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Summary of contents

Records the construction of a tank by Mayûraśarman. The contemporary kings defeated by the ruler are stated to be Traikûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Saindaka, Punâṭa and Mokari. The geographical and other details connected with the above and the data for determining the date of the inscription are discussed in detail in the notes under the record.

Describes a battle at Parigi which took place during the invasion of Bâleyamakke and Sôde by *Kadamba-Chakravarti* Kâvadêvarasa accompanied by Kêśavadêva and Bommeya. A warrior named Masapa, servant of Biṭṭeya Hebbâruva is stated to have fought and died in the battle.

Registers a gift by king Avidhêya of 5 villages Pâṇḍurangapalli (Pandharpur), Anevari, Châla, Kandaka, and Duddapalli situated to the east of the Mahadêva mountain (?) to a Brahman named Jayad-Viṭṭha of Bhârgava-gôtra. Avidhêya is stated to be son of Dêvarâja and grand-son of Mânâṅka who is described as the lord of Sâtkuntadharâ (Sâtpura region ?) and the conqueror of the kingdoms of Anga (?), Vidarbha and Aśmaka. The writer is named Dêvadatta, lord of Paṇḍara, and the date of the grant is given as the 16th year of the reign, named Bhâdrapada on the 5th day of the dark half of Kârtika.

The date of the grant as determined by its paleography and its connection with the Untikavatika grant of the early Râshṭrakûṭa king Abhimanyu and the Khariar plates of Sudêvarâja, the Râyapûr plates of Sudêvarâja and the Arang plates of Jayarâja are discussed in the notes under the epigraph.

Confirms the grant of Avidhêya by Sarbarasa who is described as the lord of Kanna-vâḍa, Gangavâḍa, Baleyavâḍa, Rernâḍâla, and Siyalâra. The engraver of the grant is named Sembâja of Sintarge (Sindagi in the Bijapûr District).

This registers the gift of some money and the construction of a well by Kôṭeyamma lord of Gôsahasra : Bappavva is named as the ruler of Banavasi 12000 province and Biṭṭiga as nâlgavunḍa of the division named Jiddûr-elpattu including Baḷligâme (Belgâmi).

Gives the names of the relations of Kôṭeyamma-Gôsâsi.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			4. GANGA.
104	37	..	Duggamāra
105	38	..	Bijayita
111	45	..	Nītivārgga Kongu (ṇivarma)
			5. NOLAMBA.
103	36	..	Noḷambarasa
			6. CHALUKYAS OF KALYANI.
117	53	S' 941 Siddhārthi Sam. Uttarāyana-Sankrānti (December 24, 1019 A.D.)	Jayasimhadēva
131	65(1)	S' 947 Krôdhana sam. Śrāv. śu 5 Ādi. (12th July 1024 Sunday?).	Jagadēkamalla
121	55	S' 989 Plavanga sam. Vaiś. śu 3 Bri. (15th April 1067, Thursday).	[Bhuvanaikama] lla (Sômêśvara).
122	56	Paridhāvi sam. Uttarāyana Sankrānti (24th December 1072, Monday).	Bhuvanaikamalla
118	54	Chlukya Vikrama Varisha 5 Raudri sam. Māgha śu 10 Sô (January 23, 1081, Saturday : weekday irregular).	Tribhuvanamalla. (Vikramāditya VI.)
131	65(2)	Chālukya Vikrama varsha 6 Durmati sam. Pushya ba. 5 Sunday (23rd December 1081 Thursday. Weekday is wrong.)	Tribhuvanamalla (Vikramāditya VI.)

arranged according to Dynasties and Dates.

Summary of contents

Fragmentary: (Duggamāra was a son of the Ganga king Śrīpurusha circa 726-776 A.D.).

States that Śrī Bijayita set up the image of Bhagavati at Mariyase (Marase in Mysore Taluk) and registers a gift for the same. This Bijayita may be the same as Prince Vijayāditya, brother of Sivamāra II.

Fragmentary: The usual title, lord of Nandagiri, is given to the king.

Registers a gift to Maḍuvabarasa and some Brahmans by the king. The usual titles *samadhigata-panchamahā-śabda* and *Pallava*—(*kula-tilaka*?) are applied to him.

Kundamarasa is mentioned as governor of Banavasi 12000 and Sântalige 1000 provinces. A grant for Mahādēva temple at Banniyūr (Bannūr, Shikārpūr Taluk) by Biyaḷa is recorded.

Jagadēkamalla is given the usual titles *Samasta-bhuvanāśraya*, etc., and his place of residence is stated to be Moḷiganūr. The king is stated to have given some land and shops (*maliges*) and a flower-garden to Śivaśakti-paṇḍita at the instance of Kunda-rāja for food offerings, etc., to God Kalidēvēśvara (same as Kallēśvara in Belgāmi).

Registers a gift of land by the mahājanas of Banniyūr for a Viṣṇu temple set up by Kappayya-bhaṭṭōpādhyāya of Rājali and also for a matt (?) in Isavur (Isur).

Full of lacunae. Registers a gift of land by Ēchirāja, mahāmaṇḍalēśvara and mahāprachanda-danḍanāyaka, etc., and Bhaṭṭimayya and Appaiya for some temple in Bannivura (Bannūr).

Danḍanāyaka Tambarasa, a subordinate of the king's younger brother Jayasimha (with titles) is stated to be governor of Banavasi 12000 and Sântalige 1000 provinces. The record registers a gift of land to the extent of one *gunigana-mattar* for Sômēśvara temple set up in Bannivur by Kappayyabhaṭṭōpādhyāya, made by the mahājanas of Bannivur.

Contains numerous verses in Kannada in praise of the king and of his younger brother Jayasimha. Mahāpradhāni hiri-sandbi-vigrahi Tambarasa is stated to be the governor of Sântalige 1000, Maṇḍali 2000, Jiddulige 70, Nagarakanda 70, Eḍenād 70 and Mūgunda 12. Registers the gift of some land by Tambarasa to Rudraśaktipaṇḍita, disciple of Śivaśakti for the temple of Kalidēvēśvara.

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Page number of the Report	Inscription number	Date	Ruler
			7. KALACHURYS.
152	80	Khara Sam. Chai. ba. 11. (April 2nd 1171 A. D.)	Râya Murâri Sôvidêvarasa ..
153	81	..	Do
			8. HOYSALAS.
73	12	S' 984 Śubhakrit Sam. (1062 A. D.)	Vinayâditya
77	15	..	Tribhuvanamalla Talakâḍu- gonḍa Vîra Ganga Hoysaṇa- dêvaru (Vishṇuvardhana ?)
108	41	....	..
74	14	S' 1157 Manmatha sam. Phâl. śu. 3 Sô (Monday 11th February A. D. 1236.)	..
78	16	S'ârvari sam. Mâr. ba 10 Âdi. (November 25, A. D. 1179?) ..	Viraballâḷa (II)
109	42	..	Viraballâḷa
126	58	16th regnal year ; Kshaya sam. Bhâdra. ba. 11 Bri. (Thursday 31st August 1206 A.D.?)	Viraballâḷa.
115	51	S' 1120 Kâlayukta sam. Bhâdr. ba 5 Sani (Saturday 22nd August 1198 A. D.)	Viraballâḷa. (II) ..
112	47	Krôdhi sam. Mêsâ (March-April 1304 A. D.?)	(Ballâḷa III?)

arranged according to Dynasties and Dates.

Summary of contents

Viragal recording the death of a warrior in the village Belâgi.

Viragal recording the death of some one during an attack of the village Togarasi.
(Full of lacunæ.)

States that Nripakâma Voysala's son Vineyâditya Voysala called also Rakkasa Voysala was ruler of Gangavâdi and had Dôrasamudra as his place of residence. Registers the construction of a sluice for the tank at Dôrasamudra by the king and the grant of *bittuvatta* by him for the same.

Viragal: Describes the siege of Tâgarti fort by one Mudda and its defence by the Hoysala warrior Châyayanâyaka. The inscription is incomplete.

Records the death of the Jaina priest Vardhamâna disciple of Vâdirâja and a guide of the Hoysala kings (*Hoysalakârdhîyadaku agraganyaru*). The deceased is said to be of Draviḷa-sangha and Arungaḷânvaya and Nandigaṇa and a spiritual descendant of Sântimuni. A monument is said to have been set up in his memory by his *sadharma* (colleague) Kamaladêva.

Records the death of the Jaina guru Sakalachandra of Mûlasangha, Koṇḍakundânvaya, Dêsiya-gaṇa, disciple of Bâhubali and Arhaṇandi and a co-disciple of Viraṇandi in the village Biḷichâ of Pândya-dêsa. The *Bhavya-nagaranga* (Jaina merchants) of Dôrasamudra are said to have set up a monument in memory of the departed saint.

Virgal describing the exploits and death of Rêsaṇa of the village Hengûsinûr in a battle at Ânadare.

Records the death of Virapadêvaru of Malevûr in a cattle-raid and the death as *sati* of his wife.

Records the death of a Jaina woman named Jakauve, disciple of Kamalasêna, by the rite of *samâdhi*.

Records the construction of a tank and temple and the granting of an endowment for the temple by Kâtûra and others during the rule of mahâpradhâna sarvâdhikâri hiriyadannâyaka Gaṇḍayya.

Registers the grant of some land to god Allâḷa of Kâttupura by Allâḷadêva, Vimaiya, Nârâṇa and Gaṇḍaya, sons of Perumâḷa-dêva, mahâprabhu of Kolkana.

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Page number of the Report	Inscription number	Date	Ruler
			8. HOYSALAS— <i>contd.</i>
128	62	9th regnal year ; Siddhārthi sam. Āshādha śu. Vyatīpāta Sankrānti (June 28, A. D. 1319 ? Date irregular).	Viraballāla
			9. YADAVAS.
142	69	S' 1198 Dhātṛi sam. Vaiś. vadi 11 Sô. (Monday 11th May 1276 A. D.)	(Rāmachandra)
124	57	25th regnal year Vijaya sam. Māgha ba. 13 Sô. (Monday 25th January, 1294 A. D.)	(Rāma) chandra
			10. MISCELLANEOUS : EARLY DYNASTIES—(Previous to 14th Century A. D.)
144	70	Chalukya Vikrama varsba. . Saka varsba 10 Vikrama sam., Vaiśākha Pūṇume Brihavāra vyatīpāta. (April 21, A. D. 1160 Thursday.)	Mahāmaṇḍalēśvara Ekkalā-rasa (of Ganga family).
146	72	S' 1175 Pramādi sam. Māgha śu 10 Bri. (January 29, 1254 A. D. Thursday.)	Mahāmaṇḍalēśvara Bīradē-varasa, Śāntara Dynasty.
172	91	(13th century?)	Bhujabalachakravartī mahā-sāmāntādhipāti Viradēva's son Māyidēva.
			11. VIJAYANAGAR.
159	90	S' 1268 Vyaya sam. Māgha ba. 30 Sunday : Satabhishak nakshatra ; Siddhayōga : Nāga karana, sun in Kumbha, solar eclipse day (Sunday 11th February, 1347 A. D.)	Harihara I's younger brother-Prince Mārāpa.

arranged according to Dynasties and Dates.

Summary of contents

Records the grant or remission of customs dues made for services in Hiriya Basadi in Balligrāme (Belgāme) with Padma-nandi-guru as its trustee during the rule of the Nāgarakhaṇḍa and Jiddulige 70 provinces by mahāpradhāna sēnādhipati Malliyāṇa-daṇḍanāyaka.

Gives the full titles of the Yādava kings.

Records the appointment of Vaidya Dāsanna as *Heggade* of Bhêruṇḍasvāmi temple in Balligāve and the grant of 2 mattars of land situated in Prathamāsēnabasadiya-bayal for the said office.

Ekkalarasa is stated to be the ruler of Jiduvali and Yeḍenād. No overlord named. A *heggade* and *heggaditi* are recorded to have made some grant for a Śiva temple in the village Āsare with Jñānarāśipañḍita, as its trustee.

Describes the expedition of Biradēvarasa (titles given) to defeat Idusāvanta of Bidirur and the exploits and death of a warrior named Māḷiga of the village Kuppagaḍḍe.

Viragal inscription. Full of lacunæ.

Contains after some fine verses on Gaṇēśa, Śiva and Varāha the praise of Sangama and his sons Harihara, Sangama, Bukka and Mārāpa (omitting Mudda) and Hastinanagari, capital of Harihara I. Mārāpa is described as governing the western kingdom with Chndragupti (Chandragutti) on Gōmantaśaila as capital. The titles usually applied to Vijayanagar kings are given to the prince. His conquest of the Kadamba king and the visit paid to the sacred place on the west coast named Gōkarṇa are next described. The village Heddase re-named Sangamapuri was given away by him to

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Page number of the Report	Inscription number	Date	Ruler
110	43	Sālivāhana śaka 1273 Śrīmukha sam. Bhādra. ba. 12. (Date irregular ; S' 1273 or A. D. 1351 is Khara and not Śrīmukha.)	Bukkaṇṇ Oḍeyar.
150	77	..	Bukkaṇṇoḍeyar
190	113	S' 1290 Kīlaka. (1368 A. D.)	Vīra Bukkarāya
192	114	..	..
195	116	S' 1290 Kīlaka sam. Vaiś ba. 30 Monday, Sankrānti, etc. (May 17, 1368 A. D. Wednesday and not Monday).	Vīra Bukkarāya
193	115	..	Hariharêśvara
80	18	S' 1313 Śrīmukha sam. Chaitra śu 5 (Śrīmukha is S' 1315 ; details of date would correspond to 18th March, 1393 A. D., Date irregular); Chitrabhānu (1402 A. D.)	Harihara (II)
101	33	Mārgaśīra śu 15 lunar eclipse. No year named.	Kṛishṇarājāyya
189	112	..	Kṛishṇarāya

arranged according to Dynasties and Dates.

Summary of contents

Brahmans well-versed in vedas and sastras who had migrated from Āndhradēśa. His minister Mādhava, disciple of Kriyāśakti and author of a work consisting of the essence of Saivāgama (Tātparyadīpikā?) is next described. By his orders his subordinate named Bollurāja is stated to have got the present charter issued in consultation with the mahājanas of Elase and Kuppagaḍḍe in Banavasi province in Kuntaladēśa. Boundaries of the village are next given.

Mahārājādhirāja Rājaparamēśvara Bukkaṇṇ Oḍeyar is stated to be ruling the earth. Inscription incomplete.

Registers a grant for god Narasimha by Duggaṇanāyaka. Full of lacunæ.

Records the repairs made to the temple of Gôpinātha by Aubhalanātha, son of Chaṇḍarasa of Nandavara for the merit of his master Mādhavānka (*s. a.* Mādhavamantri), governor of Banavase and the gift of some land bestowed for the same by the mahājanas and gaudaprajegaḷ of the 18 kampanas of Gutti (Chandragutti) at his instance.

Gives the praise of Lakuḷēśvaradēvayya and his disciple Chikidēvayya and registers the gift of some land to the above priest for services in Madhukanātha temple. Record incomplete in the beginning and middle.

Murāri, son of Pombuchcha Dēvarāja is named as the writer of the grant in the presence of Madhukēśvara (god) in Banavase.

Both Bukka and his minister mahāpradhāna Mādhavānka, governor of Banavase are referred to in the record. A grant is registered by Nāgappa, son of Sivadēva, chief of Raṭṭakal for the god Virēśvara set up by him near the god Madhukēśvara at Banavase to Chikidēva Voḍeyar, son of Lakuḷēśvara-dēva Voḍeyar, in the presence of the eight *hiṭṭus* (?) and five matts of Banavase. Inscription incomplete.

Inscription incomplete: only the titles of the king are given as also those of a subordinate of his not named.

Gives the history of Kūduvaḷḷi agrahāra presented to Śringēri Matt by Harihara-mahārāyaru during the regime of the gurus, Purushōttama Bhāratī and Rāmachandra Bhāratī, etc.

Registers the gift of the village Krishnāpura by Dēvayya to Tippambhaṭṭa.

Registers the gift of the village Agale-Hulekere by Timmaṇanāyaka (chief of Harati?) for the merit of the king to defray the expenses of illumination in some temple not named.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			11. VIJAYANAGAR.— <i>concl'd.</i>
99	32	S' 1460 Virôdhi sam. Bhâdrapada śu 13 (Date irregular ; S' 1460 is Viḷambi : Virôdhi is Ś 1451 and the details of the date would then correspond to August 17, 1529 A.D.)	Achyutarâya
95	24	S' 1459 Viḷambi sam. Kâr. ba. 1 (7th November 1538 taking Viḷambi as S' 1460).	Achyutarâya
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569 A. D.)	Sadâśivarâya
97	28	S' 1573 Khara sam. Chai. śu 1 (12th March. 1651 A. D.)	Venkaṭapatidêva
			12. MADDAGIRI CHIEFS.
188	111	Vijaya sam. Jyêsh. (śu 10 May 29 A. D. 1593?)	Mummaḍi Chikapagaṇḍa ..
178	95	S' 1474 Paridhâvi sam. Kâr. śu 8 (October 25, A. D. 1552).	Mummaḍi Chikapagaṇḍaraya.
182	99	Paridhâvi sam. Mâgha ba 11 (February 9, A. D. 1553 ?)	Mahânâḍaprabhu Bijjavarada Mummaḍi Chikapagaṇḍaraya
179	96	Pingala sam. Kârtika (November, 1557 A. D.?).	Chikapagaṇḍa.
			13. BELUR CHIEFS.
72	11	Kâlayukta sam. Chai. śu 1 (20th March 1558?).	Venkaṭâdri Nâyaka ..
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569).	Venkaṭâdri Nâyaka, son of EraKrishṇapanâyaka.
			14. KELADI NAYKAS.
158	89	S' 1554 Prajôtpatti sam. Âshâ. ba. 3 (6th July, 1631 A. D.)	Vīrabhadranâyaka

arranged according to Dynasties and Dates.

Summary of contents

Registers the gift of the village Sivayanahalli in Kôlâla-sime belonging to Bêlûr-châvadi to Timmapagauda as *dandige umbali*. The village is said to have been previously conferred on Râmaya Odera Ayyanavarû by the king.

Records the construction of a *mantapa* by Sonyappa during the reign.

See under Bêlûr chiefs.

Registers the gift of a village in Vadigehalli-sthala to a Vîrâsaiva priest by Immaði Baichagauda, son of Bairegauda, chief of Āvati-nâḍ.

Records the construction of the fort at Koḍagadâla.

Registers the grant of custom dues for services in the temple of Ranganâtha made by Kenchayanâyaka of Biḷavara for the merit of the chief Mummaði Chikapagaudaraya. Registers the gift of *nettarukoḍige-mûnya* made by the chief to Kogagauda.

Records an act of charity (not named) made by Hiriamma, wife of the chief.

Records some gift of land as *hulkoḍage* by Pâpatimmaya Nâyaka, agent of the king.

Registers the gift of the village Daṇyakanahalli for services in the Kêśava temple at Bêlûr by Venkaṭamma, son of Pâpatimmanâyaka, a subordinate of the chief. Titles of Bêlûr-chiefs are given here as also some verses in Sanskrit in praise of God Kêśava.

Records a gift of lands made to a Brahman named Tirumala-bhaṭṭa after acquiring the said lands by exchange.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			15. HARATI CHIEFS.
189	112	..	Timmanṇa Nāyaka ..
187	109	Manmatha sam. Kārtika ba. 9. (15th November, 1595?)	Mahānāyaka Rangapayya of Harati?).
			16. HULLAHALLI CHIEFS.
113	48	S' 1556 Bhāva sam. Mārgaśīra śu 10 (20th November, 1634).	Basavarājodeyar
			17. BILIGI CHIEFS.
173	92	S' 1589 Parābhava sam. Phāl. śu. 3 (February 15, 1667 A. D.)	Śivappanāyaka
			18. CHITALDRUG CHIEFS.
63	7	S' 1595 Pramādīcha sam. Śrāv. śu 5 Sô (7th July, 1673 A. D. Monday.)	Kāmagēti Komāra-Medekêrināyaka.
			19. AVATI NAD PRABHUS.
97	28	S' 1573 Khara sam. Chai śu 1 (12th March, 1651. A. D.)	Immaḍi Baichegaḍa, son of Bairegaḍa.
			20. SUGATUR CHIEFS.
102	35	Plava sam. Bhādr. śu 7 Gu. (1601 A. D.?).	Sugatūra Mummaḍi Chikarāya Nanjapagaḍaru.
99	31	Plavanga sam. Māgha śu. 15 Sô. A. D. 1608?.	Sugatur Chikarāya Nanjapagaḍa.

arranged according to Dynasties and Dates.

Summary of contents

See under Vijayanagar kings.

Registers the gift of some land in Lakshmîpura to Doḍēri Aubhaḷagaḍa, by Bhîmapaya, agent of Mahânâyaka Rangapaya.

Registers some gift by the chief to god Allālanātha (of Hullahalli).

Registers a grant of land in the village Heggārahalli-sthala to a Virāśaiva priest Sômappadēvaru, made by the chief. At the end of the record comes the signature Sadāśiva.

Records the appointment of Lōvidāsa of Kunchaṭiga community for the duties of *dāsavāḷiga* in Gôpalasvāmi temple of the village Pombolal (Holalkere).

See under Vijayanagar kings.

Records the gift of some land as *nettaru-kodage* to Bālaya son of Mādaya. No date given. But an inscription of Mummaḍi Chikarāya Nanjapagaḍa of Sugaṭūr is assigned to 1602 A.D. (E.C. IX Translations, P. 94 Hoskote 59). Hence No. 35 may be assigned to 1608 A.D. and No. 31 to 1601 A.D.

Records the remission of *ēru-gāṇike* made to priests Rāya-voḍeya of Beṭṭadahālu and Ettinavoḍeyadēvaru by the chief.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			21. KALALE CHIEFS.
110	44	S' 1676 Ísvara sam. Mâgha śu 5 Kali 4878. (Date irregular : Ísvara is S' 1679 or Kali 4858 or 1757 A. D. and the date would correspond to February 12, A. D. 1758).	Nanjarâjaiya son of Vîrarâ- jaiya.
			23. BĪJAPUR SULTANS.
86	19	1104 A. H. 15th Râbi. (December 14, 1692 A. D.)	Darga Kuli Khân
88	20	4th Shawwal ; 11th regnal year (May 29, 1693?).	Tahir Mahammad Khân, Officer.
			24. MUGHAL EMPEROBS.
89	21	1127 A. H. (A. D. 1714-5) ..	Emperor Farukh Siyar. Officer : Mutahawwar Khan Qadri.
91	22	11th regnal year : 15th Râbi. (A. D. 1729-30?).	Emperor Mahammad Shah. Officer : Ali Beg Khân.
93	23	1168 A. H. (Date of seal) 26th Sha- ban 1167 A. H. (Date of grant) (June 18, A. D. 1754.)	Emperor ; Alamghir II : Officer : Nûr Khân.
			22. MYSORE KINGS.
176	94	Srîmukha sam. Vaiś. śu 5. (5th May 1813 A. D.)	Kṛishnarâja Oḍeyar III ..
145	71	S' 1742 Ísvara sam. Kârtika ba. 30 (Date irregular : S' 1742 is not Ísvara. The nearest Ísvara is A. D. 1817 and the date would then coincide with Dec. 8, 1817).	Kṛishnaraja Oḍeyâr III ..

arranged according to Dynasties and Dates.

Summary of contents

Records the construction of a tank by Vîraiya belonging to the household (*mane-vârte*) of Nanjarâjaiya.

Records the gift of the village Hunênhalli in the pargana of Kôlar, Karnâṭak Province in the Bijâpur country to Sankri Maṭha at Āvaṇi, Kôlâr District.

Confirms the above grant.

Confirms the grant of Hunênahalli for the maintenance of the above Maṭha.

Do

Do

Do. The name of the donee, the abbot of the maṭha, is here given as Sankar-a Bhârati.

Records the grant of some land in the hill slopes behind Maddagiri as *jôḍi* with an annual payment of 5 varahas to Kuppâchârya for having cleared the land of jungle-growth and brought it under cultivation.

Records the grant of some rent-free land to Lingaya of Udri for service in the army. The order is issued by an officer named Uḷavi Basavaṇṇanâyaka.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			25. INSCRIPTIONS WHICH ARE DATED BUT NOT ASSIGNED TO ANY SPECIFIC DYNASTY.
156	86	S' 825 Rudhirôdgâri Sam. śu 8 Śanivâra. (No month named A. D. 903).	..
71	10	S' 1006 Durmatî sam. Chai śu 1 (Date irregular ; March 14, A. D. 1081?)	..
107	40	S' 1113 Vi [rôdhikṛit] sam. Kâr (A. D. 1191).	..
156	87	Śâlivâhana era 1348 Vyaya sam. Āśv. śu. Ādivâra. (Date irregular : No tithi given. Date 1406?).	..
180	97	Ś1515 neyisavigesariyâda Vijaya sam. Kâr. Śu 15 (October 29, 1593 A.D.) Târaṇa sam. Āshâḍha śu 5, Saturday. (June 9, 1464 Spurious.)	..
60	2	S' 1599 (A. D. 1677) .. ..	..
131	64	Śâlivâhana era 1645.. Mâgha śu 10 (24th January, A. D. 1724, A. D.)	..
184	103	S' 1710 Kîlaka sam. Kâ śu 15 Bhâ. (November 13, A. D. 1788, Thursday?).	..

The rest of the inscriptions Nos. 3-6, 8, 13, 17, 25-27, 29-30, 34, 39, 46, 49-50, 52, 59-61, to any specific dynasty.

arranged according to Dynasties and Dates.

Summary of contents

Gives only the date and no other particulars.

Records the death of Chinṇiga in defending the women of the village Tagare against the attacks by the people of Kauri.

Records the repairs made to and the grant of some land under the tank Aṇṇayasa-mudra by some gaṇḍās, etc.

Viragal inscription recording the heroic death of Lakkagaṇḍa, etc.

Gives a fanciful account of the building of the village Kuḍati with its temples and a pond on the steps of which is set up a figure of a woman named Jirle Mallamma.

Records the grant of some land in Bemmattūr-nāḍ for wrestling. The donor is named Nāgagaṇḍa, a dependant of nāḍa-prabhu-gāvuṇḍa Sāyarāvuta.

Records the planting of a mango grove by Garejada Sāntappa.

Records the construction of a dining-hall (*bhōjana-śālā-manṭapa*) near the temple of Narasimha by Rangagaṇḍa of Puravara.

63, 66-68, 74-76, 82-5, 88, 91, 93, 98, 100-102, 104-108, 110 are neither dated nor assignable

APPENDIX "A"

Statement showing ancient monuments in the State inspected by the Revenue Sub-Division Officers.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Devanahalli	Devanahalli	Fort	1928-29	Rev. Sub-Division Officer, Doddaballapur Sub-Dn.	30-10-28	24-11-28	
2	Do	Do	Birth place of Tippu Sultan	Do	Do	31-10-28	Do	
3	Closepet	Closepet Town	Close Memorial Pillar	Do	Rev. Sub-Division Officer, Closepet Sub-Dn.	7-6-29	13-7-29	
4	Channarayana	Channarayana	Thimmappara Urs' Mansion	Do	Do	28-6-29	Do	
KOLAR DISTRICT.								
5	Chikballapur	Nandi Hill	Tippu's Lodge	Do	Revenue Sub-Dn. Officer,	16-4-29	28-5-29	
6	Do	Do	Yoganandisvara temple	Do	Do	26-4-29	14-6-29	
7	Do	Nandi	Rhoga Nandisvara temple	Do	Do	27-4-29	14-6-29	
HASSAN DISTRICT.								
8	Hassan	Harnahalli	Somesvara temple	Do	Revenue Sub-Dn. Officer, Hole-Narsipur Sub-Dn.	26-4-29	4-6-29	
9	Do	Do	Kesavadevara temple	Do	Do	Do	Do	
10	Arasikere	Arasikere	Isvara temple	Do	Do	19-5-29	4-6-29	
11	Hassan	Doddagaddavalli	Lakshmidēvi temple	Do	Sub-Dn. Officer, Hassan.	26-6-29	11-7-29	
KADUR DISTRICT.								
12	Tarikere	Amritapura	Amritesvara temple	Do	Sub-Dn. Officer, Tarikere.	27-9-28	9-10-28	
13	Sringeri	Sringeri	Vidyasankara temple	Do	Do	3-10-28	1-11-28	
14	Kadur	Devanur	Lakshmikanta temple and Lakshmisā monument.	Do	Do	29-5-29	17-6-29	
15	Tarikere	Somapura	Somesvara temple	Do	Do	18-6-29	Do	
CHITALDRUG DISTRICT.								
16	Harihar	Harihar	Hariharsvara temple	Do	Revenue Sub-Dn. Officer, Davangere	13-5-29	27-5-29	

N.B.—The foregoing statement is compiled from the reports sent to this department by the Revenue authorities. In March 1929 by virtue of G. O. No. D. 9092-9104—Unl. 349-27-9, dated the 4th March 1929, the Consulting Architect with the Government of Mysore was entrusted with the duties of looking after the ancient monuments in the State, some important powers being reserved to the Archaeological Department.

APPENDIX B.

List of photographs taken during the year 1928-29.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Kesava temple	Image of Kesava	Angadi	Kadur
2	Do		View of three ruined temples	Do	Do
3	Do	Vasantika temple	South East view	Do	Do
4	Do	Subrahmanya temple,	Figure of Kesava	Gonibid Agrahar	Do
5	Do	Markandeya temple	South East view	Khandya	Do
6	Do	Narasimha figure in the forest		Do	Do
7	Do	Bettesvara temple	South view	Agraharabulguli	Hassan
8	Do	Do	South West view	Do	Do
9	Do	Do	Figure of Bhairava	Do	Do
10	Do	Do	Figure of Durga	Do	Do
11	Do	Panchakuta Basti	Manastambha	Huncha	Shimoga
12	Do	Do	Front view	Do	Do
13	Do	Basti near the Matt	North East view	Do	Do
14	Do	Do	North West view	Do	Do
15	Do	Basti	Front view	Melige	Do
16	Do	Do	Manastambha	Do	Do
17	Do	Monuments on the hill	General view	Chitaldrug	Chitaldrug
18	Do	Court yard	In front of Ekanathesvari temple	Do	Do
19	Do	Hidimbavara temple	Front view	Do	Do
20	Do	Sampige Siddesvara temple	View from the tower	Do	Do
21	Do	Do	Basava shrine in the side	Do	Do
22	Do	Do	Front Upperage	Do	Do
23	Do	Do	Front view of cave shrine	Do	Do
24	Do	Do	Figure of Seta Brahma	Do	Do
25	Do	Gopalakrishnaswamy temple	Figure of Gopalakrishna	Do	Do
26	Do	Phalgunesvara temple	South west view	Do	Do

Excavation photographs.

Serial No.	Size	Description	View	Village	District
1	12" × 10"	Excavation 37	Old and new, from North East above the hill	Chandravalli	Chitradurga
2	10" × 8"	Do	Do	Do	Do
3	6½" × 4½"	Do	South corner of the stone foundation	Do	Do
4	Do	Do	From south east above the hill	Do	Do
5	Do	Do	Tiger seal	Do	Do
6	Do	Do	Hoyasala crest	Do	Do
7	Do	Do	Three female figures	Do	Do
8-14	Do	Do 26	Trench	Do	Do
15-17	Do	Do 11	Stone drain	Do	Do
18-19	Do	Do 20	From West	Do	Do
20-21	Do	Do 15	Pottery appearing and pottery and brick pavement	Do	Do
22	Do	Do 6	Delmen	Do	Do
23	Do	Do 6	Do	Do	Do
24	Do	Do 17	Stone foundation on central rocks	Do	Do

List of drawings prepared during 1928-29.

1. Excavation drawings : 25.
2. Survey Map of Chandravalli Site.
3. Evolution of the Kannada Alphabet-chart.
4. Ground plan of Anantapadmanabha temple at Budnur.
5. Ground plan of Bettesvara temple at Belguli.

APPENDIX C.

Statement showing the amount spent for the repairs and maintenance of the Ancient Monuments in the State during the year 1928-29.

Serial No.	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent
1	Kolar	Fort, Kolar	Kolaramma temple	.....	Rs. a. p.	Rs. a. p.
2	Chikballapur	Nandi	Nandisvara temple	.....	.....	.....
3	Bowringpet	Budikote	Budikote hill (Hyder Ali's birth place).	Improvement	676 0 0	654 0 0
4	Mulbagal	Mulbagal	Hydervali Darga	.....	134 0 0	134 0 0
5	Goribidanur	Hiribidanur	Hussau Shah Darga	Improvement to approach road.	266 0 0	266 0 0
6	Chintamani	Alamgiri	Sri Venkataramana temple.	.....	435 0 0	253 0 0
7	Tumkur	Devarayana Durga.	Lakshminarasimhaswami temple.	Repairs	112 0 0	.....
8	Sira	Sira	Mallik Rahiman Darga	Repairs	570 0 0	570 0 0
9	Madhugiri	Madhugiri	Malleswara temple	Repairs	222 0 0	142 8 0
10	Do	Do	Do	Repairs	1,800 0 0	630 0 0
11	Do	Do	Venkataramanaswami temple.	Putting kalasas	385 0 0	125 6 0
12	T. Narasipur	Somanathapur	Sri Kesavaswami temple.	Pay of the watchman of the temple.	1,320 0 0	1,100 4 0
13	Do	Do	Do	Renovation of the temple	120 0 0	124 8 0
14	Seringapatam	Seringapatam	Daria Doulat	Slabbing the Sopana. Repairing Nagarkhana.	16,217 0 0	1,826 3 0
15	Do	Do	Gumbaz	White washing with lead painting.	.....	69 13 0
16	Shimoga	Nagar	Sivappa Nayak's Palace	Improvement	.....	142 0 0
17	Arsikere	Arsikere	Javara temple	Annual repairs	150 0 0	587 10 0
18	Channarayana-patna.	Sravanabelagola.	Akkan Basti	Periodical repairs	114 0 0	62 0 0
19	Saklespur	.....	Manjarabad Fort	Do	678 0 0	109 0 0
20	Molkalmuru	Siddapur village	Brahmagiri Asoka's inscription.	Annual repairs	.....	*145 0 0
21	Do	Do	Asoka's inscription	Do	500 0 0	294 0 0
22	Do	Do	Do	Fixing gates	53 0 0	44 0 0
23	Mudagere	Angadi	Kesavadevaru temple.	Improvements	10 0 0	9 0 0
					16 0 0	16 0 0
					982 0 0	982 0 0

* Funds provided by the Deputy Commissioner.

N.B.—The above table is based upon the information supplied by the Consulting Architect to the Government of Mysore, Bangalore.

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